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1845

ESSAYS,

BEING

INDUCTIONS DRAWN FROM THE BACONIAN PHILOSOPHY PROVING THE
TRUTH OF THE BIBLE AND THE JUSTICE AND BENEVOLENCE OF THE
DECREE DOOMING CANAAN TO BE SERVANT OF SERVANTS: AND AN-
SWERING THE QUESTION OF VOLTAIRE:

*"On demande quel droit des etrangers tels que les Juifs avaient sur le pays
de Canaan?"*

IN A SERIES OF LETTERS

TO THE

REV. WILLIAM WINANS,

BY

SAMUEL A. CARTWRIGHT, M. D.

OF NATCHEZ, MISS.

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Anonymous,
July 25, 1907

MAILED
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CANAAN IDENTIFIED, &c.

Dear Sir: I propose addressing you a series of letters, mainly intended to prove the identity of the Ethiopian, or Negro race, with that of Canaan.—The facts proving the identity, afford unanswerable evidence in support of the truth of the Bible. Collaterally they will also serve to remove the objections of many conscientious men to our Southern institutions; such, for instance, as really love their country, are good men at heart and do not pursue abolitionism as a means of aiding Great Britain in her sinister designs against the agricultural, manufacturing and commercial prospects of the United States. The very facts which I shall adduce to identify Canaan in the Ethiopian, will disclose the best means of improving the condition of the negro, whether in what is called slavery or freedom. It is not unknown to you, that a large and influential class of scientific men maintain, that anatomy and phrenology show such deeply entrenched divisions between the physical characteristics of the Ethiopian and Caucasian races, as to induce a belief among the learned, that they could not have sprung from a common ancestor as the Bible teaches. On the other hand, a great multitude of persons, professing belief in the common origin of man, are at a loss to perceive the reason or justice of one family of mankind being made the property or servants of their fellow men. The Norman masters of Great Britain, the vital enemy of our country, the common enemy of mankind, and the high way robbers of the world, have seized upon the above mentioned difficulty and are whetting it into a two-edged sword, to cut asunder our holy Union and subvert the liberty of the only country which presents a barrier to their schemes of ambition and self aggrandizement.

The facts identifying the posterity of Canaan in the Ethiopian race, will remove both difficulties.—It is evident, that the anti-Christian doctrine of distinct and unconnected creations of man, cannot be maintained if the Ethiopian race be proved to be the descendants of Canaan; and what is more

important, the Christian world will perceive at once both the reason and justice of that race being treated as property, or as servants of servants, by the other races of men, from the best of all arguments, GOD SO WILLED IT IN HIS REVEALED WORD. The will of God, clearly made known in the Bible, is the argument to the Christian, which should preclude all other arguments, cut off all debate, close his lips against all murmurings, and stop his ears to the abolition dogmas, which the emissaries of England's Norman masters have long been preaching in the United States.—Those, however, who do not believe in the Bible, but with Voltaire and the illuminati, regard that book as a fable, because it gave the land of Canaan to the Jews, and permitted that branch of the house of Shem, in fulfilment of prophecy, to enslave the Canaanites or negroes dwelling therein, will find in the facts proving the identity of the Ethiopian and Canaanite, ample evidence of the wisdom, justice and benevolence of God, not only in decreeing that Canaan should be "servant of servants" to Shem, but, that after the discovery of America, should enlarge Japheth, that Canaan should leave his fastnesses on the Niger and become servant of servants to him also. Unless those scientific men, who contend that the Mosaic narrative is disproved by natural history, be met on their own ground, they will continue to pervert philosophy, which should ever be the hand-maid to Christianity, to the unhallowed purposes of blotting out from Religion's Book the glorious mystery of man's redemption.

It may be laid down as an axiom, universally applicable, that whenever any science creates any objections to the truth of the Bible, that deeper and more extensive researches in the very science which has engendered the objection, will prove the truth of the Book. Deeper researches into ethnography, chronology, and geology have confirmed the truth of the Mosaic narrative, which the first advances in these sciences casts doubts upon. It is unnecessary to remind you, my dear sir, of the fact, that the theologians have satisfactorily explained every objection, which modern discoveries in science seemed to oppose to the truth of the Pentateuch but one, that one is the very matter I now propose to consider—which is to prove the identity of the human species.

In all the classifications of mankind into different species, the Ethiopian and Caucasian occupy the extremes.—If they be proved to have a common ancestor, of course all the intermediate varieties, erected by the naturalists into distinct species, may safely be referred to a common ancestor likewise. Conscious of my own deficiencies, I have not come up to this subject trusting to my own feeble powers, but have

taken the trouble to visit London, Rome and Paris, and gather from the store houses of science, every thing I could find to assist me ; and, moreover, have called to my aid some of the best Hebrew scholars and eminent anatomists, physiologists and natural historians of the age.

On comparing the peculiarities, anatomical and physiological, found in the Ethiopian race, (which have induced naturalists to class that race as a distinct species,) with the Hebrew texts of those passages in the Bible relating to Canaan, I found to my astonishment, that one was a transcript of the other. The Hebrew in regard to Canaan, is re-written in the anatomy and physiology of the negro. So far, therefore, from modern discoveries in science disproving the Scriptures, they prove its truth by identifying, beyond a doubt, the posterity of Canaan in the Ethiopian race.

I bring to the investigation many phenomena in addition to those presented at the dissecting table, and which the scientific men of Europe and our northern States have not had an opportunity of observing. Having passed the first twenty years of my life in the district of country lying between James River and the Potomac, and having subsequently practised medicine during twenty other years in the slave-holding States of the South-west, I have had every opportunity of observing the peculiarities of the Ethiopian race in sickness and in health and under every variety of circumstance. The phenomena, which opportunities have enabled me to observe, are of themselves sufficient to identify the negro as the veritable Canaan mentioned in Scripture. I propose to arrange the observations I have made, in regard to the peculiarities of the Ethiopian race, in the form of inductions, made out in accordance with the rules of the Baconian philosophy. I shall open the subject with some remarks to apprise you of the existence of a mass of evidence in the science of anatomy and physiology identifying the Ethiopian and Canaanite, and holding in reserve the chief part of the anatomical and physiological evidences proving the identity. I shall proceed to collect together, in the form of inductions, all those other evidences which I have found every where spread abroad, proving the same important truth. These have not yet found their way into the libraries of the learned. Apart from the anatomical proofs, they are of themselves sufficient, not only to establish the fact, that the negroes and Canaanites are the same people, but they will give a satisfactory solution to the question which that distinguished abolitionist, Voltaire, put to the Christian world, "*What right had such foreigners as the Jews to the land of Canaan?*" The Christian answer to this question, that "*God gave it to them,*" is the very ground of ob-

jection assumed by the illuminati of the last century against the doctrine that the Bible is a divine revelation. They contended that a Book, which says that the Jews had authority from God to dispossess the Canaanites of their country, and to make slaves of them, cannot be divinely inspired: because, with the abolitionists of the present day, they supposed it to be contrary to the first principles of natural religion, of right and justice for one people to convert another into a species of property by making them "servant of servants," or "hewers of wood and drawers of water." The Norman masters, under whom a large portion of the Anglo-saxon race of Great Britain are now in a half starved condition, and the British East India proprietors, who hold the race of Shem within and beyond the Ganges, under an iron despotism, have lately established certain political schools in the United States called anti-slavery or abolition societies, based upon the same ground of doctrine as that assumed by the illuminati of the last century, only they have hauled down the flag of the illuminati, "*that the Bible is false,*" and run up another inscribed with a motto, actually meaning the same thing, that "*Slavery is Sin.*" It will appear from the facts collected together in the following letters, when viewed in the whole, that the ground assumed by the illuminati is untenable on the principles of natural religion, right and justice, while that assumed by the British and their abolition allies is equally so. Provided by slavery be meant not European, Algerine, New Holland, East Indian, or British factory slavery, or slavery produced by a bad government ARTIFICIALLY CREATING WANT to extort work under a system of reduced wages insufficient to purchase the necessary comforts of life for the labourers. Far be it from me to advocate the cause of those who would pervert the parental government, which God decreed for Canaan, in other words for the negro, into slavery, like any of those kinds of slavey mentioned.—The government decreed for Canaan, or the negro, in the Bible, so far from being slavery in the British sense of the word, is the same mild parental government which women and children all over the world are under.

Numbers are found in Great Britain, and in all countries, who have perverted the domestic or patriarchal government into slavery, by making slaves in practice of their wives and children and apprentices. The individuals in our Southern States, who have tried to do the same thing with their negroes, will search in vain for any thing in these letters to countenance them in the abuse of the trust which God has given them. A friend to the slave every where, I cannot better show my friendship than by holding up the Biblical institution for imitation and for copy. I hope to prove by the in-

ductive philosophy, that the Biblical institution, decreed for the race of Canaan, and which that race, in the fulfilment of prophecy, are now under in our Southern States, has nothing wrong or evil necessarily connected with it. Evil is only seen in it when perverted from its true intention. The materials, which the inductive mode of investigation uses in constructing its scaffolding to arrive at the truth, are often scattered and distant, requiring much time and patience to find and bring them together. Dry details have little in them to captivate the imagination or to arouse the mind. Amusement and novelty are not the objects I have in view, but to make the very sciences which have been the hot-bed of infidelity, unlock the unanswerable evidences they contain establish the truth of the Bible.

I remain dear sir, very

Respectfully yours,

SAM'L. A. CARTWRIGHT.

LETTER—NUMBER ONE.

New proofs of the truth of the Bible; Fulfilment of certain prophecies; A duplicate of the ancient Hebrew decreeing Canaan to slavery found in the peculiar organization of the Ethiopian or negro race; Identifying it with the race of Canaan.

NATCHEZ, Nov. 17, 1841.

TO THE REV. WILLIAM WINANS:

Dear Sir: Having been led by observation of facts to certain inductions, throwing some light on one of the oldest prophecies in the Bible, directly bearing on our welfare as a nation, I am induced by a sense of duty to point them out to some individual better and wiser than I, who has had opportunities of observing similar facts, and whose theological attainments and duties as a minister high in the church, will enable him to press them into his service, and remove the veil which has long hidden from view the benevolent designs of God on a subject of great practical importance at the present day.—Particular duties, more than four thousand years ago, were assigned to a particular people. These duties required particular qualifications, and consequently a modification of organization differing considerably from the organization of any other people. Thus, to Canaan and his posterity were assigned the duties incumbent on *servant of servants*. Canaan was qualified for the duties becoming a servant of servants by a peculiar modification of organization, both of body and mind, which converts the fields of the sunny South into pleas-

ant places to him, and servitude into a species of enviable contentment and happiness. All Hebrew names are derived from verbs and are significant. The Hebrew verb *Canah* from which the word Canaan is derived, truly and literally means “to submit himself, to bend the knee.” The very name given to Canaan—“the self-submissive knee bender,”—is indicative of his natural qualifications for the duties assigned him. Gesenius, one of the best Hebrew scholars in the world, and the author of the standard Hebrew Lexicon, see Gesenius Lexicon Hebr. Lat. third German edition) renders both the Kal, Hiphil and Niphal form of the verb, from which *Canaan* is derived, into the following Latin. Kal form: *genu flexit—in genua procidet—depressus est animus*; literally in English; he bent the knee—he falls on his knees—his mind is depressed—he is crushed or broken. Niphal form: *submissee gessit—fractus est—submitit se*: he acts or carries himself submissively—he is broken—he submitted himself or put himself under. I have been thus particular in quoting the highest Hebrew authority, owing to the fact, that some of the British Commentators and glossary makers, in rendering the word Canaan into English, have adopted a late or more recent meaning of the word and altogether overlooked its ancient and original signification. The words “trader” and “merchant,” which they have put as the English meaning of the word *Canaan*, do not express its ancient Hebrew signification (when Moses wrote,) at all. *Trader* and *merchant* were terms which the heathen nations a thousand years afterwards applied to the Jews, who dwelt in the land of Canaan. The Hebrew verb, from which the noun Ham, is derived, signifies generator or parent, also *hot*, and in the Coptic and other dialects, *hot* and *black*, or *burnt black*. To the self-submissive knee-bender, the son of the parent or generator of the black race of men in hot climates, the duties of being servant of servants were assigned. As if to guard against all mistakes the phrase “servant of servants” is used, in the Hebrew as in the English. It is generally admitted that the descendants of Noah’s three sons are yet distinguishable by their complexions and other traits of character. But in the absence of all other knowledge the very names given to them, are so significant as to serve at this day to distinguish them. The white and the ruddy, being those of Japheth, a word meaning *handsome, persuading, enlarging*. The brown and the olive, including the Jews, the Chinese, the Asiatics generally and the American Indians, those of Shem, meaning *renown*, as this race was to give the Messiah and religion to the world. The black, those of Ham, meaning, generator, *hot* and *black*. Ham had more sons than Canaan, the knee-bender but it does not appear that the duties of being servant of

servants were obligatory on any other branch of Ham's family. Some of the other branches became distinguished for their arts and arms, but not *the knee bender* Canaan. The Jews, the descendants of Shem, we learn from the Bible, made slaves of the Canaanites, some were reduced to absolute slavery and the others made tributaries. Instead of coming to Joshua in arms to fight for liberty, the Gibeonites and some other tribes of the land of Canaan, submitted without a struggle, and like true negroes, begged Joshua to make slaves of them. They even resorted to artifice to get the boon of slavery conferred on them. See chap. ix. Joshua. Joshua made them hewers of wood and drawers of water to this day, says the Scripture. These hewers of wood and drawers of water corresponded, no doubt, to our domestic servants of the same race of people at the present day and to the slaves of our mechanics and small farmers. But the great mass of the Canaanites, we learn from the 1 chap. of Judges, were reduced to another species of slavery, evidently corresponding to the kind of slavery at present existing on our large plantations. Joshua divided the land among the twelve tribes of Israel. Each tribe reduced the negroes or Canaanites, which fell to its lot, to tributaries and dwelt among them. Other branches of the house of Shem besides the Jews, also enslaved the descendants of Canaan, the knee bender. The prophecy, "*Blessed be the Lord God of Shem, and Canaan shall be his servant,*" was truly and literally fulfilled for more than thirty-eight centuries. During all this time, it does not appear, that Japheth held Canaan in bondage. The slaves of the Greeks and Romans did not belong to the race of Canaan. The prophecy, "*God shall enlarge Japheth, he shall dwell in the tents of Shem and Canaan shall be his servant,*" remained to be fulfilled. But how was Japheth, cooped up in Europe, the smallest division of the earth, to be enlarged? There was no room in populous Asia for him to spread, the climate of Africa was too inhospitable for him to dwell in; yet the prophecy was not a dead letter, it was to be carried out, though the means were hidden from view during thousands of years. At length, in the fulness of time, Japheth unexpectedly discovered an unknown hemisphere, thinly inhabited by the race of Shem, and hastened to take possession of it and to dwell in the tents of Shem. Some of the Commentators, who gave us the modern instead of the ancient Hebrew signification of the word and other particulars to the acknowledged race of Shem in Asia, and their dissimilarity to the known race of Japheth in Europe, prove that they are the descendants of Shem and not Japheth. Their customs and manners, in many respects, are so similar to the Jews,

who we know from the Bible belong to the race of Shem, that many learned men regard them as the lost ten tribes of Israel. Opportunely, however, the recent Canaan, have erroneously supposed that the aboriginal Americans are the descendants of Japheth, from no other reason than that Japheth, in the north, was more likely than Shem to cross over Bearing's Strait. But the similarity of the American aborigines in physiognomy, discoveries in Central America, Chiapas and Yucatan by our countrymen, Stephens, [see his work entitled Central America, 2 vol. New York, 1841.] leave not the shadow of a doubt, from the oriental style of the architecture, sculpture, position of the figures, &c., but that the race of Shem, many centuries ago, in a high state of civilization, inhabited America. By the discovery of America Japheth became enlarged, as had been foretold three thousand eight hundred years before. He took the whole continent. He literally dwelt in the tents of Shem in Mexico and South America. At this day, in our own country, he is dwelling in the wilderness, which constituted, a few years ago, the tents of Shem. No sooner did Japheth begin to enlarge himself, and to dwell in the tents of Shem, than Canaan left his fastnesses in the wilds of Africa, where the white man's foot had never trod, and appeared on the beach to get passage to America, as if drawn thither by an impulse of his nature to fulfil his destiny of becoming Japheth's servant. Japheth did not go into the wilderness and African deserts to look for Canaan and tear him from the home of his fathers. How did he get hold of Canaan? Ask the Hebrew verb from which the name of Canaan is derived and it will tell. *Submisit se*; Canaan *submitted himself*. Japheth even made him *servant of servants* by putting him under the delegated authority of overseers and others. Why did he not make Shem his servant after taking his tents from him? Why cross the ocean for Canaan in the wilds of Africa, when Shem was at his door? He was compelled against his will to carry out God's decree without knowing it. He tried, but he could not make a servant of Shem. God had not decreed that Shem should serve Japheth. The wealth of all Europe could not tempt the aboriginal American, the son of the renowned Shem, to sell his brethren into bondage. When forced into bondage he met death in all its forms rather than serve as a slave. Whereas, a few beads and trinkets set one half of the descendants of Canaan in Africa to stealing, catching and selling the other half into bondage; and when thus sold they made the most obedient and faithful slaves. Although a stormy ocean separated Japheth, in the tents of Shem in America, from Canaan, yet neither that wide waste of waters nor the inaccessible deserts and wilds of Africa could prevent

the accomplishment of God's decree. Canaan came forth and became the good and faithful servant of Japheth, when he could easily, by leaguings with Shem, still powerful and lurking in hostility around the tents he had been driven from, have exterminated the race of Japheth in America. But it is contrary to the first principles of his nature for Canaan to league with his master's enemies.—He cannot do it, be they British, Indians or abolitionists. He is bound by the decree to be true to his master. The great heads of the Church at Rome, when the Catholic religion was in the zenith of its glory, and was almost the only Christian religion, issued their anathemas against making Canaan serve Japheth.—Yet the prophecy was carried out in all its parts, to the very letter, in the face of every human obstacle. . The descendants of Canaan pre-ordained to be servant of servants, are known to be qualified for the duties incident to a life of servitude by their submissive nature and their docility; their viewing all persons as enemies to them who are enemies to their masters; their contentedness with their condition; their having nothing of that deadly principle of revenge, which swells the bosom and fires the blood of Shem and Japheth, when subjected to the indignity of corporeal chastisement, and also nothing of that noble principle of gratitude for special or extraordinary favors; their capacity for enduring heat; the pleasure they feel when exposed to the hottest sun of the hottest climate; and the remarkable *dolce farniente* enjoyed by them when their animal wants are gratified.—The knife of the anatomist has demonstrated that the brain, proper, is smaller in them than in other races of men, and that the circumvolutions seen on the hemispheres of the brain, are less close, less deep and less numerous; that the occipital foramen, medulla oblongata and spinal marrow and the nerves of organic life are much *larger*, particularly those connected with digestion and secretion. All observation proves, that these people's pleasures are not so much those of reflection, as those of sense. The differences in organization, on which these peculiarities depend, are so evident to the anatomist, that in Paris, I found, the *savans* denying the common origin of man. But when we reflect, that the duties, assigned the race of Canaan, required this very difference of organization, discovered by former anatomists and recently confirmed by Prof. Broc, so far from disproving the Mosaic account of the creation of man, the discoveries in anatomy afford the highest evidences of its truth; because they detect that very difference of organization, which is essential to the performance of the peculiar duties assigned to Canaan soon after the flood. Prof. Broc's researches in the anatomy and physiology of the Ethiopians, making their

a distinct species, gained him the premium of the Royal Academy of Paris. But this peculiar organization, when compared with that portion of the Scriptures dooming Canaan to bonds, will be found to be a duplicate of the ancient Hebrew—proving, instead of disproving, the Bible. Prof. Broc also adduced a great many undeniable facts, proving that the Ethiopian race “*never has commanded nor never can command nature,*” “*that it can imitate with great facility, but cannot originate.*”

All history and science go to prove, that the Ethiopian is the slave of his appetites and sensual propensities, and must of necessity be so, from his peculiar physiology and anatomical structure. The nerves of the spinal marrow and the abdominal viscera, being more voluminous than in other races, and the brain being ten per cent less in volume and in weight, he is, from necessity, more under the influence of his instincts, appetites and *animality*, than other races of men, and less under the influence of his reflective faculties. There is not so much a deficiency of intellect as a want of balance between his animality and intellectuality. The former predominating, rules the intellect and chains the mind to slavery—slavery to himself, slavery to his appetites, and a radical savage in his habits, whenever he is left to himself. His mind being thus *depressed* by the excessive development of the nerves of organic life, nothing but arbitrary power, prescribing and enforcing *temperance* in all things, can restrain the excesses of his animal nature and restore reason to her throne. Certain it is, that nothing but compulsion has ever made him lead a life of industry, temperance and order; and nothing but compulsion has ever converted him into a civilized being. When the compulsive hand of arbitrary power is withdrawn, he invariably relapses into barbarism; proving that when he has his personal liberty, he is not a free agent to choose the good and avoid the evil—whereas, under that government which God ordained for him, the excesses of his animality are kept in restraint and his free agency is restored. No theologian, however deeply read or well versed in Oriental literature, can possibly see the full meaning, force and power of the original language in the ninth chapter of Genesis, unless aided by the light which anatomy, physiology, and an intimate acquaintance with the character and history of the Ethiopian race, throw upon the subject. Nor can any medical philosopher, however profound, understand the mysterious cause of the peculiar organization of that race, its peculiar history and character, unless aided by the light which the Hebrew throws upon the subject. The recent anatomical and physiological discoveries, were mysteries, or locked up treasures to the medical world—the key to them is found by searching the Scriptures

in the original language. The physiological peculiarities of the Ethiopian race, corresponding to the peculiar anatomical structure discovered by modern anatomists, and the history of the race for thousands of years, marking the essential difference in mind between that and all other races of men, are beautifully, succinctly and definitely expressed, in the language in which Moses wrote. On turning to the Mosaic account of the creation of man, with a friend by my side, an accomplished Hebrew scholar, now in France, and aided by the best Hebrew authorities extant, I was struck with amazement, on interrogating the original Hebrew critically and closely, to find the very race of men accurately and definitely described, which the French philosophers suppose to belong to *a different species*. The identity of the Ethiopian or black race of men, of hot climates, with the race of Canaan, is clearly proved, by comparing the above mentioned recent discoveries of the *savans* of France, with the oldest prophecies in the Bible. Ham was the progenitor of the black race of men, of hot climates; his name is *prophetic*, as it is derived from a verb, which means progenitor, hot and black. The prophecy doomed Canaan the son of Ham, to be servant of servants. The name given to Canaan is also *prophetic*, and is minutely descriptive of the qualities and duties of a servant of servants; and what is most remarkable, the name then given to Canaan, drew the great outlines of the history of his whole posterity. *Submisit se gessit*, he acts or carries himself submissively—*depressit fregit*, he is broken, he is humble—*depressus est animus*, his mind is depressed—*genu flexit*, he bent the knee—*submisit se*, he submitted himself or put himself under. The character and peculiarities of mind which the Creator impressed upon the son of Ham, and gave him a name which should be descriptive thereof through all time, are in exact conformity to the known character and mental peculiarities of the Ethiopian race of the present day. These peculiarities, physiological and mental, of the black race, of hot climates, the French philosophers discovered to be dependent on a difference in the organization of the brain, nerves and vital organs, which so far from proving that the Ethiopian race is a distinct species, proves that it belongs to the race of people, whom God ordained four thousand years ago, to be servant of servants. When we come to consider this difference in organization more closely and bring it into the light of history and science, we find it to be a wise provision of Providence, making the yoke of servitude easy, and slavery, which would otherwise be intolerable, *a happy condition*. The differences and peculiarities, therefore, which modern anatomists and physiologists have discovered in the organization of the brain,

nerves and internal organs of the Ethiopian race, so far from disproving the Scriptures, are all so many capital letters written by the finger of Creative Power, proclaiming the truth of Revealed Religion. The sciences, particularly Medicine, have afforded many facts and arguments in support of natural religion; but they have nevertheless been accused of giving a bias to the mind, unfriendly to the perception of the truth of Revelation—but the time seems to have come, when the science of medicine, after having given some of the strongest testimony in proof of the existence of a God, is destined to give still stronger testimony in proof of the truth of the Scriptures. If I am not greatly mistaken, the very science which has afforded the foundation of those creeds and systems that acknowledge the existence of a God but reject revelation, can throw a blaze of light on some of the obscurest pages in the Bible. You may not, my dear sir, fully comprehend the weight and force of the testimony which the anatomical and physiological department of the science of medicine brings in support of the truth of the Scripture. Unskilled in anatomy and physiology, you may not be able to read, in the deep internal organization of the Ethiopian the identical truths which are revealed in the ninth chapter of Genesis; they are, nevertheless, there however. Servant of servants is *re-written* in his anatomical structure, as plainly as it is in the original Hebrew of the Bible. Fortunately, there is an anatomical peculiarity, qualifying the race of Canaan, in some degree, for his destiny, which every one can see and appreciate, whether he be an anatomist or not. It is small and inconsiderable, in comparison to the more deep and important structural and functional peculiarities found in the Ethiopian, to fit him for his condition and to guard him against the ills which would otherwise be incident to a state of slavery; but it will serve to illustrate the subject, and for that purpose alone I bring it forward. If you look into the inner angle of the eye, next to the nose, and slightly elevate the eye lids, you will discover nothing in the white man's eye, but a small prominence or glandular like substance and a very small similunar membrane. The prominence is composed of seven distinct crypts or sacs, filled with an unctuous fluid, and has seven distinct openings or orifices. The similunar membrane is for the purpose of directing the tears into a sac, which lies behind and below the prominence. But if you look in the eye of an Ethiopian, in the same manner, you will discover that his eye has an additional expansion of the above mentioned membrane, or in other words, an additional anatomical contrivance, consisting of a membranous wing expanded underneath a portion of the upper eye lid, and that when the eye is exposed to a

bright light, the membranous wing covers a considerable portion of the globe of the eye. You will find the same membranous wing still more fully developed in birds, forming a kind of curtain or third eye lid, called by naturalists the nictitating membrane, evidently to guard their eyes against the dazzling influence of the sun's rays. The master may forget or neglect to provide his slaves with a covering for the head, to shield the eyes from the brilliancy of the sun, while laboring in the fields. Such neglect would greatly increase the irksomeness of labor under a tropical sun, if God, in his goodness, had not provided the race of Canaan, whom he has doomed to slavery, with the above mentioned anatomical contrivance or membranous wing, to protect the eyes against the brightness of the solar rays. You have, no doubt, frequently seen slaves, of the race of Canaan, throw off their hats as an incumbrance and voluntarily expose themselves bare-headed to the sun, without suffering any inconvenience from the intensity of his light. The organization of the human eye, has often been adduced to prove the existence of a Supreme and All Wise Creator—but does not the peculiar organization of the eye in the race of Canaan, fitting that race in one particular at least, for the duties assigned it in the Bible, and guarding it against one of the ills which might be incident to the performance of those duties, prove that the Book has more the appearance of truth than fable? Many other instances of peculiarities of structure and function in the Ethiopian race, fitting it for the condition of slavery and guarding it against the evils which might otherwise attend its subjugation to arbitrary power, might be adduced, but they would involve medical technicalities, and are consequently omitted. But if any one should wish to know why the Ethiopian can expose his naked skin to a tropical sun without suffering pain or inconvenience; why, after a fever leaves him, rejecting soups, teas and light diet, he eats, through choice and with impunity, a full meal of bacon or pork, voluntarily sits in the sun a few hours, as if to promote its digestion, and the next day performs his usual duties as a field laborer; why he has no revenge for being subjected to the indignity of corporeal chastisement; why he feels a perfect contempt for those persons, of other races, who put themselves on terms of equality and familiarity with him; and why he loves those who exercise a firm, yet discreet authority over him; why he is turbulent, refractory and discontented under every other government than that which concentrates all the attributes of power in a single individual, and why, when freed from the restraints of arbitrary power, he becomes indolent, vicious and intemperate, and relapses into barbarism, may find the cause of all these and many more

peculiarities of his character, by years of deep researches in the anatomy and physiology of his brain, nerves and vital organs; but the cause can be more readily found in the Book of Genesis, which explains the whole matter and levels it to every capacity. "*He is servant of servants.*" The theologian need not go to the dissecting table to look into the peculiar organization of the race of Canaan, and from thence to trace out through the mazes of science, those characteristics, which distinguish that from all other races of men, as he can find them all condensed in the Hebrew verb, which gave name to the race. The history of the whole race, in all countries under the sun for thousands of years, is fully given in the same word, proving that the word is from God, and that Book of Genesis is an inspired book, and not a fable. If the light could dazzle his eyes, or the heat of the sun could blister his skin, he might often be subjected to great pain and annoyance in performing his duties to a hard and inattentive master; and if he did not prefer solid food, when recovering from sickness, he might, under such masters, suffer for the want of those nice preparations, usually provided for convalescents in disease. He, however, who numbers the hairs of the head, and who is not inattentive to the fall of a sparrow, having decreed that the descendants of Canaan *shall* be servant of servants, has not left their happiness or misery to the chance of getting a good or a bad master, but has kindly given them a peculiar organization of body and disposition of mind, making their lot, under all contingencies, as a race of people, far more comfortable, happy and enviable, than nine-tenths of the laboring peasantry of civilized Europe. I speak from experience. If in freedom, the descendants of Canaan could do better, live happier, become more religious and rise higher in the scale of civilization than in bonds, it is very evident that the decree dooming them to bonds, dooming them to be servant of servants, would never have constituted a part of *Revelation*. If Canaan made a good citizen or republican, he would not make an obedient, submissive slave; and the name given him by the Almighty, "*the self-submitting knee-bender,*" would be a misnomer. If he would live peaceably with other races, when put on an equal footing with them, and would not repay their kindness with contempt and ingratitude, but would imitate their industry and sobriety, he would long since have been adopted into the family of nations as an equal, and have got above the subordinate condition assigned him in the Bible, thereby affording an argument against its truth—whereas his utter inability to do as well, to live as happily, contentedly and virtuously in freedom as in bonds, makes him a living record of the verity and literal fulfilment of God's revealed word. God knowing

better than man, what condition would give the greatest happiness to the greatest number of that race, displayed his goodness and benevolence in revealing what that condition was, the condition of *servant of servants*, which we call slavery; and moreover, gave to Ham and Canaan, the progenitors of the race, such names as would identify it, with minute accuracy, in every country and climate, through all time. But I must bring this long letter to a close. A pioneer gazing silently and alone, upon a newly discovered country, cannot feel more sensibly his own nothingness and evanescence, than I do, in contemplating the new field of great, important and time defying truths, which have thus been hastily and superficially glanced at. Having brought forward in this communication the recent discoveries of the anatomical and physiological peculiarities in the race of Canaan in support of the truth of the Bible, I propose in my next, to bring the observations, derived from a long and extensive practice of medicine among the same race of people, in support of the truth of the same Book and in illustration of the benevolence and guardian care of the Almighty towards the very people, whom certain vain and shortsighted mortals, distrusting God's wisdom, power and goodness, or disbelieving his word, suppose that He has either forgotten or neglected, or needs human aid, to get them into another and a better condition, than that which He, in his wisdom, and benevolence, ordained for them.

I remain, dear sir, respectfully, your obedient servant,
SAML. A. CARTWRIGHT.

LETTER SECOND.

The benevolence of God and the truth of Revelation, demonstrated by an induction, proving that the Ethiopians or race of Canaan, doomed to be servant of servants in the Book of Genesis, are protected against the abuses otherwise incident to slavery, by an instinctive principle peculiar to Canaan's race.

DEAR SIR:—Notwithstanding the facts contained in my preceding letter, there are many persons who will not believe that the Almighty ordained a particular branch of the human family to be servant of servants, although the Bible says expressly, he did so. They would sooner disbelieve Moses and the Prophets, than believe that Canaan and his posterity were pre-ordained to be slaves, and that Shem and Japheth were pre-ordained to be their masters. They imagine it to be inconsistent with the goodness and benevolence of God, that any one race of mankind should be subjected to the despotic will and control of the other races of the human family; that Canaan, as his name imports, should be a self-submissive knee-

bender, and that Shem and Japheth should hold the rod of arbitrary power over him. They suppose that the Scripture cannot be true or rightly interpreted, although it admits of no other interpretation. They contend that God could not be good and just, and put the descendants of Canaan under the despotic power of all kinds of masters—good, bad and indifferent, learned and unlearned, Christians and infidels, humane and cruel, generous and avaricious, to be dealt with according to the whim and caprice, folly, wisdom or madness of each individual master. Thus has erring reason, clad in vanity, sat in judgment on the decrees of God and condemned them; conclusions drawn from a partial survey of facts, are not to be trusted, when they condemn man, much less his maker. A more extended view of the subject, in regard to the decree of Heaven against Canaan, will show that it has neither expired by limitation, as some contend, nor is it hard and unjust in its action, but is full of mercy, justice and benevolence; and that if it were possible for the decree to expire, or run out, Canaan would be the *loser* and not the *gainer*. A more extended view of the facts touching the whole subject, leads to the induction, that *the Almighty has planted in the bosom of the descendants of Canaan, whom he has decreed to be slaves, a principle of protection against wanton abuses and tyrannical oppression, and has denied this principle of protection to all other races of men*. What though the slaves fall into the hands of bad masters, be they ever so cruel and avaricious, the slaves of the race of Canaan have an innate principle of protection, more effectually guarding them against the oppressions and over-exactions of hard task-masters, than any human laws, means or devices could. This principle of protection is denied to the English; because there is not a street in Manchester, Sanford or Stockport, which does not present the most deplorable objects of disease and deformity, produced by no other cause than the long continued *OVER-WORKING* of the laborers. But if the descendants of Canaan, instead of Japheth, were in the factories of England and Scotland, the Imperial Parliament might safely spare itself the pains of fixing by law the hours of labor and of trying to prevent the abuses, extortions and cruel exactions practised on the laborers. A higher authority than that of the British parliament, has regulated this matter in regard to the race of Canaan, and more effectually regulated it; for the whole of the southern states and West Indies cannot show an instance of a single slave having *ever hurt himself at long and excessive labor*. If such an instance could be adduced, it would be so rare, that the exception would prove the general rule. Why is it, that whenever and wherever Japheth, is clothed with a little brief au-

thority over Japheth, that so much oppression is the consequence, by reason of hard tasking or over-working, as to call for the strong arm of legislative power, to keep the petty tyrants in check, and to prevent the avaricious and cruel from working their operatives and apprentices too much; but that, whenever and wherever Japheth has unlimited authority over Canaan, no such dreadful abuses of authority occur? The answer is, that Canaan carries within his bosom a principle of protection against tyranny, avarice and oppression, which neither Shem nor Japheth has got. Shem and Japheth, in Algerine bondage, or in the chains of tyrants and under their lash, can be forced to exhaust their whole energies at excessive labor; but not so with Canaan. When more is exacted from him than a reasonable service, the law of protection comes into action, and transforms him from the mild, good natured, obedient, timid domestic, into a stubborn demon, knowing no fear and feeling no pain. Instead of doing more work, if force be used or the lash applied under such circumstances, he invariably does less. So far from a cruel or avaricious master being able to extort *more* than a very reasonable amount of service from him, he cannot extort as much. Of the thousands and hundreds of thousands of masters, now holding millions of the descendants of Canaan in slavery, none have been able to force a single slave, for any length of time an inch beyond a reasonable duty or service. But here is British testimony to the point, given in under oath, to the committee of the house of commons, in 1832, in the great case of the East India sugar interest against the slave labor of the West Indies. (The volume containing the evidence, "*Commons Report on Slavery*," can be found in the Franklin library of Philadelphia.)

"Witness, Robert Scott. Interrogatory, No. 5283. Are they (the West India slaves) a submissive race or are they impatient of control?"

Answer. "They are excessively impatient of control if you exact *more* from them than you ought to do. *They will not submit to it*, but they know very well the *duty* they have to do upon a plantation, and if nothing *more than that is exacted*, they are very easily managed and they require no harsh treatment whatever."

Here is the Ethiopian character hit exactly. The organization of the eye, the ear or the human hand, does not display more fully the wisdom and goodness of Providence, than the principle of protection against wanton abuse and tyrannical exactions planted in the nature of Canaan, by a beneficent Creator. The master, by oppression and cruelty, has nothing to gain but much to lose; he cannot, by such means, extort

more work—nor so much by half. If the descendants of Canaan be punished for not doing their duty or performing a reasonable service, such punishment does not make them revengeful and discontented, as it would an Indian, or a white man, but it wins, in a remarkable degree, their attachment, and promotes their happiness and comfort. They dislike a master who indulges them over-much, or who from fear or false humanity, fails to assume the necessary degree of authority, to promote industry and to enforce order. If required, however, to do more than a reasonable duty and punished for not doing it, they become ungovernable, discontented, unhappy and worthless. But these facts are well understood by all observant masters and overseers throughout the southern States. Rev. and dear sir, you are in the midst of a slaveholding region—look around you and see if your own observation of facts will not support the truth of the induction, that God has not forgotten Canaan, but has given him a principle of protection against the abuses of arbitrary power. Owing to this principle, the tyrant is made gnaw a file; the cruel man heaps coals of fire on his own head and the avaricious loses his gold, whenever they attempt to impose too heavy a burden of work, or ill usage, upon the *knee-bender, Canaan*. Slaves, in common with apprentices and minors, are often abused and harshly treated. But the abuse and harsh treatment, in the case of Canaan, carries its own antidote, as all such abuses recoil on the head of the master. Every attempt to force him beyond the limits of a moderate service, by hard driving or harsh treatment, so far from extorting more work, only tends to make him unprofitable, unmanageable, a vexation and a curse. Like mules, the descendants of Canaan will only do a certain amount of work, and it is in vain to try to make them do more. If the hours of labor be protracted, their movements become proportionably slower, and nothing is gained by keeping them at work longer than the usual hours of labor. It is not surprising that those, who are strangers to the nature and peculiar character of the Canaanites, seeing that minors and apprentices, among other races of people, are often harshly treated, overworked and driven to the performance of tasks greater than is consistent with health, comfort and physical ability, should vainly suppose that the slaves suffer the same evils in a ten fold degree, as the power is more absolute and they are less protected by human laws. But the law above mentioned, planted in their nature, is a much better and more effectual protection than any human laws could be. It is owing to the silent, yet effectual working of this law, that nearly every one, no matter how much he may be opposed to the slavery of these people from theory, principles or educa-

tion, finds, after residing long enough among them to become well acquainted with the details of their condition and to understand the peculiarities of their character, that his preconceived opinions were all erroneous; that instead of being overworked, unhappy, discontented and tasked beyond human endurance, that there is not a laboring peasantry in the world whose tasks are easier and who are more happy and contented. Capt. C. H. Williams of the British navy declared on oath, before the committee of the House of Commons, that he was so much opposed to slavery that he and his family would not eat West India sugar, because it was the product of slave labor, but after becoming practically acquainted with slavery in the West Indies, he was firmly convinced that it was a much better condition than that of the English peasantry at home. See answers to interrogatories No. 4197, &c. Although there evidently is a considerable difference in the condition of Canaan in servitude, under so many different masters, yet owing to the silent and effectual influence of the law protecting him against the abuses of arbitrary power, the difference in his condition is not so great as might be supposed. Until the condition of the Canaanites in slavery be assimilated to a state of comparative ease and comfort, the master is the sufferer as well as themselves, as they break, waste, destroy, idle their time, feign sickness, run away, and do all manner of acts to vex and torment him. If he fails to give them enough of wholesome food, he is sure to lose more than four fold the value by the petty larceny they practise upon him. In self defence, be he ever so cruel and avaricious, the master is finally obliged to make the condition of his slaves approximate to that easy, comfortable and happy condition of those of his neighborhood or look ruin in the face and run mad with vexation.

The law which the Creator has made an innate principle in Canaan to protect him against the abuses of arbitrary power, has a two fold action: the one *direct*; making the extortion of more work than a reasonable service an *impossibility to all kinds of masters*: the other *indirect*—associating the true interest of the master with the good treatment and comfort of his slaves. Hence *the longer* the time Canaan serves Japheth, *the more* does the indirect action of the law become manifest showing itself in a gradual amelioration of his treatment and condition. Not so much from their masters becoming better men, as from their learning by experience, that their true interest is inseparably bound up with the humane treatment, comfort and happiness of their slaves. The fact is notorious, that slaves are better treated now than formerly, and that their condition is still improving. It is also known that Japheth of the south generally makes a better master than Ja-

pheth from our non-slaveholding states or from England or France, because he is better acquainted with the nature of Canaan, and has already learned that his interest and his slaves comfort and happiness are associated together. But no master, come from where he may, can extort more work out of Canaan than a very reasonable service, owing to the direct action of the law in his nature protecting him against the extortion of arbitrary power. All human laws of all nations and ages, to protect hired servants, apprentices, women and children of other races of men against the over-exactions of those in authority over them, are so much more ineffectual and so much more easily evaded, that they sink into insignificance and become mere foolishness when compared with the more effectual action of the Divine law protecting Canaan from similar abuses. So far from God permitting Shem and Japheth to drive the people, whom he had decreed *to be servant of servants*, into the performance of excessive labor and heavy tasks, He has not permitted as much bodily labor to be extorted out of them, per diem, as the free negroes of the race of Japheth voluntarily impose upon themselves. It is a well known fact, that no four slaves in Virginia or Kentucky can be forced to do as much daily labor as any three ordinary laborers of the race of Japheth in Pennsylvania or Ohio voluntarily impose on themselves. Hence the small farms in the former states, where labor is not associated, are not as well cultivated as in the latter. Any observer on the boundary lines, sees hasty toil and bustle on the one side and comparative inaction and sloth on the other. This fact so far from proving that the north is blessed and the south is cursed, prove that while the Almighty has permitted the free laborers of the race of Japheth to work as much as they please and *hasten to get rich*, that he has planted a principle in the bosom of the slave laborers of the race of Canaan, *inhibiting them from being driven by their master's thirst for gain* into any excessive toil or rapid bodily exertion inconsistent with their comfort and physical well being. But I must leave the further consideration of this important induction to another letter. Respectfully, yours, &c.

LETTER THIRD.

Canaan in slavery in America in the third Heaven compared to Japheth, in the factories of Great Britain—proving the INDUCTION that the former is protected against tyranny and oppression by a BENEFICENT CREATOR, and that the latter has no other protection than that which the British Parliament affords.

DEAR SIR,—A few years ago, several distinguished physicians were called to visit the factories of Manchester and its

vicinity, and to examine as medical men, into the health of the operatives—particularly the laboring children. They reported, that the protracted and excessive bodily exertion, imposed upon the operatives or working classes, impaired their health, broke down their constitutions, produced disability and deformity of body and sent great numbers to untimely graves. In proof that the persons, who suffer these afflictions, are not a small or inconsiderable number, the statistics of Great Britain will show, that the number of persons, engaged in manufactures, greatly exceed the total slave population of the United States. Lancashire alone contains upwards of 350,000 factory operatives, out-numbering the entire slave population of the whole State of Louisiana or Mississippi. You will find in Mr. Fielden's publication, (a copy of which I have at your disposal,) and also in the reports of various investigating Committees, a detailed statement of the grievances of England's *nominal* freemen. Mr. Fielden is himself a factory master and also a member of Parliament from Oldham. He has long been laboring to get Parliament to interpose its authority, more effectually than it has heretofore done, to prevent the laborers from being *over-worked*. During a few weeks sojourn in Manchester and its vicinity I had myself an opportunity of witnessing a spectacle which made a stronger impression upon my mind than St. Paul's Church in London or St. Peter's in Rome; it was the spectacle of children daily worked in the factories until their muscular energies were so much exhausted that they could not walk home and were obliged to be carried on the backs of their friends. When I first saw them carried by the door of the house I occupied, I was struck with their waxen visages and the langour which sat like an incubus upon their vital energies. Supposing they were afflicted with some disease, I inquired what was the matter, and received the reply, "*not sick sir, but only sair tired.*" Twenty years extensive practice of medicine in several of the Southern States, a considerable part among slaves, had never presented a single case of a slave ever having been worked until nature was exhausted or his muscular energies had given way under excessive and protracted bodily exertion. When those energies failed, they failed from old age, disease or casualties, and never, according to my observation and experience as a medical man, from their having worked *too hard or too fast*. Have you ever met with a case of the kind? I know you never have. Before I saw the report of the Physicians, the volumes of evidence taken by the Investigating Committee, or met with Mr. Fielden's book, I had learned from seeing the children, who were daily carried by my door in a state of exhaustion, and from the distortions and defor-

mities of many of the worn out operatives, every where around me, that other causes than disease and the natural infirmities incident to human nature could smite the locomotive power with paralysis, produce contractions of the muscles, swell and distort the limbs, enfeeble the vital organs, break the constitution and hurry numbers to untimely graves. These causes, I found to be, long-continued and excessive labor and an impoverished diet. Labor, which in the slave-holding states is universally considered as a healthful exercise, is pushed to such extremes in England as to become a formidable cause of disease and mortality. On examining the books of some of those factories, where the laborers work on what is called the *truck system*, a system where they are debited by food, fuel, &c., and credited by wages, I found, that nearly all of those, who used a diet approaching in nutriment the diet of the slave laborers of the south were hopelessly in debt to the factory masters by reason of the charges made against them for their food, lodging, &c. exceeding the sum accorded to them as wages. I knew that the slaves of the race of Canaan, when fully supplied with wholesome and nutritious food, can scarcely be made *tire* themselves at labor—much less exhaust their muscular energies; and when not supplied with wholesome food they will scarcely work at all. The common fare at the factories was black bread and Bohea tea, (I saw no sugar or milk in tea,) for breakfast. Potatoes (fried in lard or small pieces of meat,) for dinner. The supper similar to the breakfast. Great Britain has power to over run kingdoms, and perhaps ingenuity enough to destroy the competition of our manufactures and agriculture by inflaming one section of our country against another, under a system of tactics which succeeded so well in subjugating India, but she has neither sufficient power nor ingenuity to make a single slave of the race of Canaan do a good day's work on no better diet than that used in her factories; nor has she power or ingenuity enough to make any negro exhaust his muscular energies at labor no matter how good his diet may be. If the facts I have mentioned are not sufficient to establish the truth, that the nominal freemen of Great Britain are over-worked and oppressed almost beyond the power of the imagination to conceive, I can easily adduce more from an authority too high to be disputed—even the laws of the Imperial Parliament. You will see an Act to regulate the labor of children worked in factories (42, Geo. 3, c. 73,) commonly called Sir Robert Peel's Act. The House of Commons appointed a committee to inquire into the expediency of amending the above act and authorized it to take testimony. In the report of that Committee, Sir Robert Peel, speaking of the factory belonging to him,

deposes as follows: "I was struck whenever I visited the factories with the uniform appearance of bad health, and in many cases stunted growth of the children." Where lives the American planter who was ever struck with similar appearances on visiting his plantation? This was long after Sir Robert Peel's protective act had been passed. Three years after the appointment of the above committee, another act, called the Twelve Hours Bill, was passed. (See Act 59, Geo. 3, c. 65.) This act was evaded, and in 1832, Mr. Sadler brought in a bill to amend it. Another committee of Investigation was appointed. It published a large volume of some twelve hundred pages of testimony taken under oath. "No one," says Mr. Fielden. "can open this volume of evidence without perceiving that all attempts that have been made by Parliament are shamefully set at naught, that children are still worked beyond their strength, and that they cry aloud for protection.

In this volume, physicians and surgeons, high above me in attainments, have, under oath, more than confirmed all the statements I have made in this and my preceding letters, in regard to the disease and deformity produced from no other cause than the long continued and excessive labor of the operatives in the British factories. Among these eminent medical men, Dr. Blundell, Sir A. Carlisle, Sir Benjamin Brodie, Dr. Roget, Dr. Farrie, Sir Charles Bell, Mr. Travers and Mr. Guthrie, stand conspicuous, all well known in America to every well bred physician. It is to their evidence, under oath, and not to my *ipse dixit*, to which I appeal, to prove the fact, that the severe and unremitting toil of large classes of the nominal freemen of proud England, deforms the body, impairs the health, breaks the constitution, and swells the bills of mortality. They also prove, that the mind and morals suffer equally with the body. The British system of extorting work, was boldly charged by some of these medical witnesses, not only as causing death, but "death more dreadful than natural death, because it is more lingering." Others called it "*murder*" in regard to adults, and "*infanticide*" in regard to children. The testimony of other witnesses confirmed the opinion of the physicians. Even the testimony of the factory masters and overseers prove the same facts. Here is the verbatim evidence of a factory overseer, contained in the same book of evidence.

"I was obliged to chastise them (the factory children) when they were almost fainting, and it hurt my feelings; then they would spring up and work pretty well for another hour; but the last two or three hours was my hardest work, for they then got so exhausted."

I confidently appeal to the whole south to bear me witness, that such are not the consequences of slave labor in America.

The volume of evidence above alluded to—which proves clearer than any thing else can prove, that the thing called liberty in England, as far as regards the poor working men, women and children, is not only *spurious*, a base counterfeit coin, but a worse condition than negro slavery ever has been or can be, led to other acts of Parliament, to protect the laboring classes against such abuses. [See Acts 3 and 4, Wm. IV. c. 103.] These acts also proved unavailing. The distresses of the factory operatives continued, although as Mr. Fielden proved, there was *no natural* cause for the distresses and afflictions of the working classes. In the preface to his book, he says:—"I would cast manufactures to the winds, rather than see the work people maimed, vitiated and broken in constitution and in heart, as these pages will but too amply prove they now are." (May, 1836.) Where is the individual in America, who can say with truth that he has ever seen the slaves of the south maimed, vitiated and broken in constitution and in heart, by *over much industry*, or being made over-work themselves? When Canaan is found maimed or broken in heart and constitution, accident, disease or the infirmities common to humanity, have done the deed—never, according to my observation, hard work or rapid bodily exertion. Then, how happens it, that the British system of extorting work, under the name of liberty, is attended with so many greater, deeper and wider spread evils, than the system decreed for Canaan? The answer is, that God has given to the race of Canaan an instinctive principle, to protect him against the abuses of arbitrary power and to prevent him from being over-worked; but to Japheth, he has given no such instinctive principle—Japheth's protection lies in his own good right arm, and when that is paralyzed by want of food, and its strength over-matched by an armed soldiery, as is now the case throughout the greater part of Europe, he can be driven to the performance of tasks greater than humanity can bear. All the wisdom of the British Parliament, in a series of acts for his protection, has as we have seen fallen short of giving him that effectual protection against the evils of being over-worked, which God has given to Canaan. Japheth, in America, wants no protection, because he is in his *natural condition a freeman de facto*. Canaan, in America, is also in his natural condition—serving Japheth—as God ordained he should, after Japheth became enlarged by the discovery of America, and dispossessed Shem of his tents. Both Japheth and Canaan being in their natural condition in America, that is, walking in those paths pointed out in the Bible, for them to follow—the one as master and the other slave—neither of them feel the weight of those oppressions and abuses of power, which the laboring

millions of nominal freemen, under the artificial systems in Europe, (of man's invention to tyrannize over his fellow man,) experience. That it is the cruel tyranny of hard necessity which drives the free laborers of England to over-work themselves, and not the love they bear to their employers, is proved by the fact, that there is no small degree of hostility, jealousy and warring interests between the employers and the operatives—pouring gall and wormwood into the service of the latter, and producing a painful feeling of insecurity in the minds of the former, altogether unknown in the United States. This feeling of insecurity is proved by the numerous barracks, filled with soldiers, supported in time of peace, in the heart of England, and the much higher prices of property and house rent in the vicinity of these barracks, which in America, would be regarded more as nuisances than as an acquisition of value. The locking, bolting and barring, which night-fall brings with it in the manufacturing districts of England, separating the employers from the operatives, contrasts strongly with the practice so general in the southern States, of masters and overseers sleeping soundly and securely, unarmed and unguarded, often with windows open and doors unlocked, and at the same time, all the slave operatives at perfect liberty to walk about and do as they please—a liberty denied to most of the operatives of Europe, or at least very much restricted by the guards.

I have sought a few days retirement from the city, and am now writing this letter on the banks of lake Concordia, in the midst of an extensive neighborhood, where the race of Canaan outnumbers the white man nearly an hundred to one. There is no guard or patrol on duty. The slaves are all at liberty as soon as their day's work is finished. The door of the cottage I occupy, has no lock or fastening to it—yet I never felt safer in my life. I have known this neighborhood twenty years—during all that time, the above inequality in numbers, between Japheth and Canaan, has existed—yet peace, quietude, plenty and comfort, have had an uninterrupted reign. Hither fancy would ever and anon transport me during my sojourn in Europe. Whenever my feelings became exquisitely tortured, by witnessing European tyranny and oppression, fancy kindly snatched me from such painful scenes and put me down on the shores of this quiet lake. Here, instead of seeing children worked until they could not walk, I enjoyed the more pleasing sight of seeing them chasing the butterflies, stoning the corn-pulling birds, or driving up the lowing herds. Here, instead of men and women being seen as in Europe, searching in the ashes and sweepings of kitchens for a crust, or a few crumbs of bread, or a bone to make soup for them—

selves and their famished children, are many dogs and pigs kept by the people called slaves, to consume their surplus provisions. I could discover in Europe no proof of the smallest germ of that reciprocal attachment existing between the employers and the operatives, which I know to exist almost universally (as far as my acquaintance extends, which is very considerable) between master and slave, and which is deeply rooted in an instinctive conscientiousness of mutual benefits and identity of interests. I say instinctive, because I do not think it depends on reason. In England, the old, infirm and worn out laborers, instead of being supported by those in whose service they have wasted their energies and spent the prime of their lives, are almost invariably thrown upon the cold hand of charity for bread, or shut up in work-houses, breathing a pestilent air—completely cut off from the chief source of happiness left to the aged—that of being with their children and their friends. The inference necessarily follows from these facts, that the operatives of England do not overwork themselves for any love they have for their employers, but merely from the terrors of the work-houses, pinching want and gnawing hunger.

I have not followed out the *induction*, that Canaan is protected by his nature against the evils of being over-worked and Japheth not—but lest too many of the tedious details bearing upon this important truth, might fatigue you too much, I defer them for the present, to be resumed in my next.

Most respectfully, your ob't. serv't.

LETTER FOURTH.

The induction that the race of Canaan has a peculiar instinct, protecting it against the abuses of arbitrary power, concluded. A British nobleman's testimony introduced—Canaan's natural state of servitude the cause of high wages of labor. High wages the cause of the blessings and comforts of the laboring freemen of America—Low wages and other devices creating want, the cause of the vices, sufferings and distresses of the laboring classes in Great Britain.

DEAR SIR—In England, I heard the humane and benevolent factory masters complain that the avaricious would evade the laws and extort too much work out of the operatives—particularly children—thus enabling them to undersell those who required only a moderate service from their laborers—whereas, in the southern States, I know the adage, that “the avaricious and cruel cannot extort as much work out of slave laborers as those who are content with a moderate service and treat them kindly.” I know that southern overseers, who at-

tempted to force the slave peasantry to the performance of more than moderate service, always failed in their object, fell into disrepute and lost their business, equally as soon, as if they had adopted the other extreme, neglected their duties, and permitted the laborers to idle away their time. I knew from the opportunities of observation thrown open to me by a long and extensive practice of medicine on various plantations in a number of neighborhoods, that the best overseers, who get the highest wages, pursued a middle course—seldom punishing, except when necessary to preserve order and discipline—using every means to make the operatives comfortable, happy and attached to their homes—relying chiefly upon the more trustworthy slaves themselves, to limit or extend the amount of each day's labor. Experience having taught them, that when order and discipline are preserved among these kind of people, and they are made happy and contented in mind, (as they always are, when treated kindly and made known and feel that they are servants, and that their overseer is not a tyrant, but a master *pro tem.*, whom they must obey,) they will do without compulsion, as much or more work in the course of a year, as under any other circumstances whatever. When they receive punishment, it is very seldom on account of their work, but for losing, by too much indulgence, their consciousness that they are servants, or for disorderly conduct of one to another, or for such misdemeanors as, in most other countries, would be cognizable before the courts of justice. I have observed, that when properly managed, they seldom or ever run away or feign sickness. The last named vices rarely occur, when the slaves have what they call their rights, and at the same time, are made to know the place assigned them in the Bible. These rights consist in plenty of wholesome food, comfortable clothing, good fires, the necessary locks and fastenings to keep their little properties secure from the purloining fingers of their fellow servants of the surrounding neighborhood—nights, Sundays and the usual holy days to themselves—the proper attentions when sick or indisposed—a feeling of freedom and security while they keep within the limits of their prescribed duties—a consciousness that they have in their master or overseer a protector of their rights, ever willing and able to redress the wrongs they may experience from their fellow servants or others. With these rights they can, and many of them do, make more clear money, in the course of a year, than numbers of the free white daily laborers of the northern States who work for wages, and considerably more than the laboring peasantry of Europe. Very few in this vicinity, fail to make less than from ten to one hundred dollars per annum by raising poultry, making baskets,

brooms, gathering moss, &c. It was in view of such facts, that an honest and high minded British nobleman, after having become acquainted by experience with the condition called slavery, was, in 1832, summoned to appear before the Committee of the House of Commons. Sir James Graham in the chair put the following question to the witness, who was a no less distinguished personage than *Vice Admiral Sir C. Rowley, K. C. B.* (See interrogatories No. 7660, Commons Report on Slavery.) "Were your visits to the different estates, of sufficient duration to afford you sufficient opportunities to form a judgment on the general character of the negro population?" The British Admiral deposed verbatim as follows:—"I should say, yes. If I am asked whether I conceive the negro is a more happy sort of being than the laborers in this country, (England,) I have no hesitation in saying, that if I had *been born to labor, absolutely to labor*, I would *sooner* have been a black in the island of Jamaica *than a white man in Great Britain*, and taking my chance for the same degree of talent and industry, *I should have been able, at an earlier period of life, to become my own master.*"

Interrogatory No. 7685. "When you draw your comparison," said the abolition chairman, "between the white people of this country (England) and the black people there, do you take into consideration the flogging?" "*Yes decidedly,*" answered that British nobleman, "I conceive that the apprentice in this country is frequently as severely beaten as the negro is."

Interrogatory No. 7686. "You think," says the chairman, "that the liability of the slaves to be flogged in the West Indies, is properly to be compared with the liability of the apprentice to be corrected here?" "*Indeed I do,*" replied the Admiral.

Interrogatory No. 7672. "Have you any connection with the West Indies?" "*None.*"

Interrogatory No. 7673. "No property there?" "*Not the least.*"

Interrogatory No. 7692. "When you make a comparison between the treatment of the slaves in the West Indies and the laborers in England, did you limit the comparison to apprentices in England and not to the laborers generally?" "*I do not limit my comparison to apprentices,*" replied the illustrious witness, "*but I include the state and condition of the daily laborers in the whole of Great Britain and the rest of Europe.*"

The preceding testimony is copied from the Parliamentary documents in London, but I saw the volumes containing it, in the Franklin Library in Philadelphia. Having introduced the testimony of a noble minded and disinterested witness, I pray you to bear his testimony in mind, as it constitutes one of the clamps or fastenings of that scaffolding, aided by the

Norum Organum, I am trying to elevate, from the summit of which, if I am not greatly mistaken, infidelity itself may see God in his benevolence, and be convinced that the decree against Canaan, which induced that enthusiastic abolitionist, Voltaire and his disciples, with their visionary and impracticable notions about liberty to reject the Bible as a fable, is full of justice and mercy. If Voltaire's objections be proved to be unfounded, the abolition banner, that "slavery is sin," woven out of those objections, by certain designing classes in Great Britain, hereafter to be mentioned, and planted on the ground assumed by the illuminati, must fall as a matter of course. But to return to the subject. According to my observation, the best overseers in the slaveholding States, so far from being like the factory overseers of England, the ever vigilant extortioners of labor, goading the factory children or ducking them by the heels in tubs of cold water, or docking the wages of the adult operatives for a moment's idleness, I have ever found to be quiet personages, seldom personally present with the slaves on large plantations, except to give directions about the kind of work to be done and calling to see if it be done according to orders—firm yet gentle in their demeanor—affable without familiarity, and governing by a few fixed rules, and not by passion or caprice. I would not, however, be understood to attribute the circumstance that Canaan is never over-worked to the superior humanity and forbearance of American masters and overseers; on the contrary, such masters get the most work out of him and bad masters the least. Instead of the latter being able to undersell the former, as in England, the case is reversed in the southern States, for here the good master can undersell the bad. This fact of itself, is sufficient to prove that Canaan in slavery, is, in some way or other, protected against those abuses of arbitrary power, which would over-task or over-work him. I disclaim human agency or American clemency as the cause of this wonderful phenomenon. The inductive philosophy points to a peculiar instinctive principle as the cause, planted in Canaan's nature by an all-wise and beneficent Creator—nor would I be understood to attribute the wrongs and sufferings of the laboring classes in England to any greater degree of natural cruelty and avarice in the factory masters and overseers, beyond what is common to other men of other countries. Much of the cruelty and over-tasking in the factories, arise from the force of circumstances, under a vicious system of government. The direct compulsory power to extort work, exercised in England over children, apprentices and those adult operatives who have made engagements or who are in debt, under what is called "*the truck system*," is often enforced with a severity

and rigor, truly appalling as was shown in my last letter. But the evils arising from this source, although great and heavy and outweighing those of slavery, are but dust in the balance, when compared to the evils arising from the most merciless of all tyrants, WANT, naked, absolute WANT, who holds in the British possessions in Europe and Asia, more than twenty times the population of our southern States, under an iron despotism, more intolerable than any negro slavery ever was or ever can be, and at the same time, *mocks* them with the name of *freemen*. Want of bread, want of lodging, want of fuel, want of clothing, is the tyrant, which forces the poor laboring classes in England and in the kingdoms and provinces she has ever-run, to exhaust their muscular energies at hard, continued and excessive toil. Goaded by this tyrant, mothers are often compelled to set their children worked in the factories, until they are so much exhausted, as to be unable to walk home. There is no natural cause, as Mr. Fielden truly says, for these distresses. I have some thought, in a future letter or two, of placing before you some facts and secrets I learned in Great Britain, which I think will be sufficient to convince you that the tyrant *Want*, as it respects that country, is not a natural consequence of an excess of population, but is in fact, an artificial monster, *created* by the wealth and governing classes in England, for the especial purpose of extorting work out of the poor laborers *without giving them value received for it*,—that these monied and governing classes fix the wages of labor, and not as with us, the laborers themselves—that they put the wages of labor below the level of the daily necessities, and hence *create want*. That these low wages, with tythes, excise duties, stamps, taxation of all kinds and corn laws to make bread dear, are all and each so many devices *to create want*, and that the want thus created is the proximate or efficient cause of the intolerable sufferings and distresses in that country, nay more, its vices and irreligion Satan unbound could scarcely afflict our noble brethren of the Anglo-Saxon race, bone of our bone and flesh of our flesh, with more terrific evils than those which the tyrant *want* scatters broad cast among the laboring classes of industrious England and warm hearted Ireland. I think, I can also prove to you hereafter, that from the nature of things, nothing under the sun prevents capitalists from reducing the wages of labor in the United States to a level with the wants or below that level, *but our peculiar Southern institutions*,—that while these institutions exist the wages of labor *must from necessity* be above the level of the daily wants or slaves would become valuable—that the high price of labor in the southern states keeps up the wages of labor in the northern states—that this is the

true cause why liberty in New England is such a different thing from liberty in old England. That in New England, and every where in the United States liberty is power—power in the poorest laborers to grow in knowledge and virtue—power to live in comfort peace, plenty and happiness. That if the wages of labor were stricken down to a level or below the level of the daily wants, that the New England laboring freemen would be the same powerless and irreligious mortals as the laboring classes of old England. That when out of employment the laboring freemen of Great Britain and her Asiatic possessions see their half famished wives weeping over their starving children, but they derive from their boasted liberty *no power to give them bread*. That in full employment the wages of their labor are so low as only to give them power to half clothe and feed their families—that they have no power or means, under such low wages, to educate their children or to cultivate the moral virtues—also that the deadly hatred of the governing classes in England to our southern institutions has a deeper seated cause than that which appears on the surface—that owing to our Southern institutions, American agricultural products rival those of the British East India possessions, and by keeping up the wages of labor in the United States, American liberty is made a substantial, positive thing, a *cornu copia* of blessings and comforts, while English liberty is nothing but a perfect Pandora's box of evils to all those who work for wages. Facts clearly prove that Canaan has *under prophecy* and in a most miraculous manner, a second time become a servant of servants—I ask you as a clergyman, may we not hope, *to a second chosen race of people*, more powerful than the Jews, and destined to perform the same conspicuous part under the new dispensation that the Jews, Canaan's quondam masters, did under the old.

I have no pretension to theological knowledge, and if I had, my subject does not permit me to leave the natural sciences, but I put to you this interrogatory that I may fix your attention and solicit your close examination of the truth of the induction, that this same servant of servants is protected against the abuses of arbitrary power. And if true, whether it be not a link in the chain of evidences leading to that conclusion? That no man can overwork Canaan or make him hurt himself by too much industry, is an induction, which does not depend for proof upon the wisdom of words, reason or argument, but if true, as I firmly believe it to be, can be proved by the direct observation of millions of living witnesses. That it does not arise from habit and is not the effect of slavery can be clearly demonstrated by the fact, that when brought directly from Africa, Canaan has this same protective principle against the

over-exactions of hard task-masters, equally with the sixth or seventh generation born in slavery. During a late visit to Cuba I was particular in making researches on this point. I there saw great numbers of the descendants of Canaan, recently from Africa, laboring in the fields with the same slow movements characteristic of this race of people every where else. Their Spanish masters found it vain to try to make them work faster. In Cuba, as in other places, I ascertained, that under good treatment, during a busy time, they could be got to mend their gait, that is, work faster, but under bad management they never could be forced to increase their speed, on the contrary, they would slacken it and perform their work in a more careless and slovenly manner—fixing generally upon the most pressing emergency, or busy season of the year, to do so. When in this mood of mind corporeal chastisement has no terrors for them. They care nothing for it, and do not seem to feel it. I candidly believe that a state of nervous insensibility shields them from suffering on such occasions. Whereas under good management and only chastised when they deserve it, their sensibility appears to be as acute as that of any other people and nothing terrifies them more. In the Southern States, particularly in Louisiana, there are also many African born Canaanites, who like the native born, you will find on enquiry, cannot be forced to exceed the limits of a moderate service. Canaan's protective principle cannot, therefore, be the effect of slavery, because it obtains equality among those born out of that condition, as well as those born in it. Nor can it be a habit acquired in view of a life of toil open before them, because it equally obtains with those who expect to receive their liberty in a few months or years, as with those who have no such expectations. You will find, on examination, that the promise of freedom, so far from being an incentive to increased exertion, almost invariably has the opposite effect, making them more trifling and insufficient during that time of service. If you can find one who has ever thanked his master, after his time of service has expired, for giving him his liberty, you will find what I never have. In freedom Canaan works no better nor faster than in slavery, and does not work with the same regularity, as is proved by the poverty and wretchedness which so quickly overtake him as soon as he ceases to act in the capacity of a servant. Is there an individual who doubts or distrusts the benevolence of God in regard to the decree against Canaan? Let him travel Europe over and point to a laboring peasantry who are more happy and contented, as a class of people, and enjoy more of the comforts of life than the race of Canaan in the Southern States of America. Let him search the world over for a

single settlement or neighborhood of Canaan in freedom as happy, intelligent, moral and religious as Canaan in slavery. Let him find one of Canaan's race in slavery who has ever been over-worked or injured by excessive toil, and for every one he thus finds, (if one can be found,) proud Britain shall be made to show a thousand of her nominal freemen who have been much greater sufferers from similar causes. Let him examine impartially all the facts proving the existence of a *sui generis* instinct protecting the race of Canaan in slavery against the abuses incident to arbitrary power, and having ascertained that such an instinct or peculiar principle exists in Canaan's nature, then let him ask himself the question, whether the existence of such a principle, does not prove the benevolence of HIM whose creative hand planted it there? Having gone thus far, he will begin to see, if I am not mistaken, a ray of light twinkling in the midst of that thick darkness which concealed the benevolence of God in regard to Canaan from Voltaire and his disciples. But if he wishes to see the light grow larger, he must go onward in the unobtrusive, rugged, toilsome, yet solid pathway of the inductive philosophy. In my next I propose to show that God did not leave his work half finished. Such would have been the case if the Creator had not given Canaan a principle of protection against the abuses of arbitrary power, and not likewise given him a correlative principle to protect his master.

Very respectfully, your obedient servant.

LETTER FIFTH.

Induction the Second—Canaan has an instinct protecting his master.—Facts proving the security of the slave-holding States, their strength and indurance in war, brought in evidence of such an instinct.

DEAR SIR.—About to enter on a second *induction*, I beg leave to make a few explanatory remarks, lest you may overlook the bearing of the facts to be adduced upon the main question which is simply to prove the truth of the Bible and the benevolence of God, from those passages in Scripture relative to Canaan, on which Voltaire and his disciples have chiefly predicated the doctrine, that that book is a fable. You may, my dear sir, very properly ask, why not leave this task to the clergy? Because the clergy are, in general, from their peculiar avocations and studies, unacquainted with the nature of Canaan, his anatomy, physiology and characteristic traits of mind, and hence cannot see how much light those passages in the Bible relating to him, shed on the question of the inspiration of the book. The question of abolition—of colonization

—of slavery—of the proper treatment of slaves—of the art of governing them with facility—of the amelioration of their condition—of the safety and security of the slave-holding states and of the sin of abolitionism as incidental—not the main question. That the question is “Is the Bible a fable or an inspired book—is God just or unjust?” Neither party to this question to travel beyond those passages in Scripture relating to Canaan. The facts which Nature every where reveals in regard to Canaan, are to be compared with the facts which the Bible reveals. Nature is to be interrogated and her responses are to be received in evidence—not argumentation or Aristotelian logic, such as Voltaire and his disciples adduced. Human reason may lead to error, but the responses of Nature always lead to truth. Hence I do not propose to argue the question or to rest it on argumentation at all. I have no confidence in my own arguments, and very little in those of any other person, as means to arrive at philosophic truth; but I have every confidence in the facts which Nature discloses, when properly interrogated. The inductive philosophy consists in the art of interrogating Nature aright and systematizing Her responses. We have already interrogated Her on some points in regard to Canaan, and compared the answers She revealed with what the Scripture reveals, and found them to be in perfect accordance. Nature interrogated, answered, that there exists a black race of men, in hot climates, who bend the knee to power more readily than any other people—a race, which submits itself or sells itself into slavery, and when in slavery, acts submissively—that it has “*a depressed state of mind,*” because, in no instance, in the long lapse of thousands of years, has it ever emerged from barbarism, except when subjected to the arbitrary power of other races of men. The Bible reveals exactly such a race. To prevent the possibility of our mistaking some other race of people for it, we find in Revelation that the two progenitors of the race, Ham and Canaan, have had such significant names given to them, as will serve to identify their posterity throughout all time, in all countries and climates. The name of these progenitors being descriptive of the capacity to endure heat and the obvious peculiarity in physical appearance; and the other describing minutely, by a most significant name, “he bends the knee—he submitted himself: he acts submissively: his mind is depressed,” the mental peculiarities characteristic of the race every where. The peculiarities of mind and body of the race of Canaan being thus accurately described, does any one still doubt? Let him enquire if the ancient Greeks knew of a people, corresponding to the black race of hot climates above described in Hebrew? and he will find that the Ethiopian is that

race—that *Ethiopian*, in Greek, is synonymous with *black* in English and *niger* in Latin. Would he wish to know what the race has been doing since Noah's flood? Let him enquire of ancient and modern historians, and he will find, that with the exception of stealing and selling one another into bondage, the people of that race have been doing nothing but gaining a precarious subsistence, in the midst of a fertile country, merely by "HUNTING AND FISHING," and not by cultivating the soil; and that they have from time immemorial lived in "FEAR AND TREMBLING," both of one another, of other races of men and of the wild beasts of the forest. History has nothing more of importance to say of them. Let him then compare these responses of history with Revelation to see whether they agree or not. Canaan, the self-submissive knee-bender, we are told in the Scripture, had two sons, Sidon and Heth. The Hebrew meaning of these two words reveals the whole history of the Ethiopian race for thousand of years—"Hunting and fishing—fearing and trembling," is the literal translation of the words *Sidon* and *Heth*. Thus history and Revelation disclose the same truths. On the other hand, the names given to the children and grand children of Shem and Japheth are significant of some prominent trait of character in the various nations descended from them. The genealogy of Canaan stops with Sidon and Heth, while that of Shem and Japheth and the other two sons of Ham, is continued down through several generations. But the Bible, after revealing the physical ability of the Canaanites to endure heat, the color of their skins, their peculiar disposition of mind, their mode of gaining a subsistence by *hunting and fishing*, and the *trembling, fearful* life they were to lead in the wilds of Africa, and having definitely described the place where they first settled, and made known the decree of Heaven, that these were the people who were to be servant of servants to the posterity of Shem and Japheth, had revealed every thing of importance in regard to them. Again—Nature interrogated whether Japheth has become enlarged as foretold four thousand years ago? Answers he has, by the discovery of America, become greatly enlarged. Whether he dispossessed Shem of his tents and dwelt in them? Answers, he has. Whether he made Canaan his servant? Answers, he has. Whether he did so by the aid or instrumentality of the church, Catholic or Protestant? Answers, no—but that God fulfilled his prophecy in regard to Canaan, not only without the aid of Jew or Christian, Catholic or Protestant, but in the face of their most violent opposition. Even infidels and deists, and the wise men of the world, united with the church to oppose the fulfilment of God's decree—but all failed. History proves that Wesley, Voltaire, Wilberforce

and Robespierre—the Protestants and the Popes of Rome, all labored at the same oar to arrest the progress of Canaan, in his passage from Africa to America, to become servant of servants to Japheth—but all in vain. The decree was to be fulfilled and fulfilled it was. Why should the eyes of the most pious, learned and clear-headed men of the last century, have been blinded to the purposes of God, and why should they be found associated with such infidels as Voltaire and Robespierre in opposing Heaven's will, unless a great purpose was to be answered? unless the Almighty intended to disarm infidelity of the plea that the Christian world fulfilled the prophecy and not God?

Again, we interrogated Nature through the French anatomists and physiologists, and made her reveal, under the scalpel, the secrets of the peculiar organization of Canaan, and while they were exclaiming lo! we have found a new species of the human race, a link between the baboon and man, we beheld in that peculiar organization, re-written in the mechanism of the brain, nerves and vital organs of the Ethiopian, a duplicate of the ancient Hebrew of the Bible in regard to Canaan. For aught we know, Canaan's mother, who came into the ark with Noah, might have been a Nephelim or one of those fallen earth-born descendants of Cain, having, as their name imports, the animal mind, who intermarried with the children of Seth, and for whose wickedness God destroyed the inhabitants of the earth by a deluge. Be this as it may, it is certain from the plain meaning of the Hebrew, that Canaan had the precise organization of body and disposition of mind discovered in the Ethiopian race of the present day. Whether he derived them on his maternal side from Cain, or whether they were directly impressed upon him to qualify him for the duties assigned him, is a question not in the pathway of the present induction. The fact, however, that the Ethiopian race *has* that organization of body and disposition of mind attributed to Canaan in the Bible, is incontrovertible, no matter how he came by them. Voltaire and his disciples were led, by erring reason to embrace the opinion that there exists no natural difference in the several families of mankind, and hence concluded, that a book which taught that one family of mankind were born to be servant of servants to the others, could not be true and God be just. We then interrogated Nature to know, whether there was or was not a race of men peculiarly qualified for servitude? Her responses to this interrogatory were connected together in the form of an *induction*, proving that the Ethiopian race has a peculiar instinct protecting it against the abuses incident to arbitrary power, and consequently is qualified, in a special manner, for servitude. We then fol-

lowed the race of Japheth into the factories of Great Britain, and found that that race is not qualified or designed by Nature for such a condition; that it has no innate principle, like the Ethiopian race, to protect it against the overactions of hard task masters, and that the Imperial Parliament has tried in vain to protect it. Nature, therefore, has been made reveal precisely the same things which the Bible revealed thousands of years ago that there is a race of people particularly qualified for servitude, and other people who are not. The error of Voltaire and his disciples, as well as the error of present abolitionists, consists in their omitting to interrogate Nature, whether she acknowledges a race of servant of servants, such as the Bible describes or not? They assumed she does not. But it has been proved, and will in the sequel more fully appear, that she *does* acknowledge such a people in the posterity of Canaan, and that they are endowed with a peculiar instinct, making it impossible for the most cruel or avaricious to extort more than a reasonable amount of labor out of them. Although millions of living witnesses, at the present day, can bear testimony that such is the true response of Nature, yet certain classes in Great Britain, consisting of the feudal aristocracy, overgrown capitalists, the East India proprietors, and the societies which these original abolitionists have lately set on foot, at great expense, in the United States, will not acknowledge that She so responds. They will not acknowledge the truth of the induction, that God has protected Canaan against the abuses of arbitrary power. They have impressed the laboring millions of that country with the mistaken idea, that Canaan in America is more oppressed and lives a harder life than the British populace; and they have induced the middle classes to suppose, that humanity and religion require his immediate release from American authority. The labor and expense they have been at, to cultivate and spread abroad such opinions, will almost exceed belief among those who do not know their motives. As most of the British people have had opportunities of observing the facts on which the above mentioned induction is founded, I am now about to cite them to an abundance of facts which they have had ample opportunities of observing or of reading in history. If the facts, about to be introduced, do not prove the truth of the induction that the Ethiopian is protected against the abuses of arbitrary power by a peculiar principle in his nature, they will assuredly prove the truth of the *correlative induction*, that he has an instinct protecting his master from harm. The proof of the truth of one of these inductions will establish the other, because they are correlative. Do the ruling classes in Great Britain want facts to prove the truth of the induction that Canaan has an

instinct making his master safe both in peace and in war? Do they remember the time when the American forests rang with the yell of the murderous Indians? Do they know who supplied them with ammunition, scalping knives, tomahawks and the deadly rifle, and instigated them to butcher the women and children of our frontier settlements? Do they know who sent powerful fleets on our southern coasts and large armies into the heart of the southern States—both fleet and army promising liberty and land to Canaan if he would rebel against his master and join the standard of the invaders or assist the Indians in their butcheries? Did he do it? Did the artifices which proved so successful in spreading rage, like a contagion, through the various tribes of Shem, against those who had dispossessed them of their tents, have any effect upon Canaan? History answers they had not. And why not? God, who decreed that Canaan shall be servant of servants, has given him an *instinct to protect his master from harm*. Canaan's name declares the existence of such an instinct. One of the meanings of the Hebrew root, from which the word Canaan is derived, is literally translated by Gesenius into the Latin phrase, *submisso se gessit*—in English, he acts or deports himself submissively. This Hebrew meaning of Canaan's name is the precise idea I wish to express when I say, that he has an instinct protecting his master from harm. I care not what it be called, whether instinct or not. It is a something in his nature, planted there originally, and expressed in his Hebrew name. It is that which protects his master, because it is that which makes him deport himself submissively. Owing to the original peculiarity, just mentioned, inherent in the Ethiopian race (when treated properly,) parent lives not more securely with child, husband with wife, or brother with brother, than does the master with this servant of servants whom God has given him. The apparent exceptions to what has just been said will be considered hereafter and their causes traced to their source. No spaniel is more attached to his master or is truer to him, than is Canaan when properly managed. Owing to this instinct in Canaan's nature, the slave-holding States are stronger in war and safer in peace than any other country of an equal population on the face of the earth. Because no country on the face of the earth has a laboring peasantry, who remain under all circumstances of good or ill fortune, so faithful to the higher classes and so unmoved by the artifices and temptations of a foreign enemy, as does Canaan. You probably know, my dear sir, that this is not the general impression abroad. There is a vague idea of insecurity, erroneously entertained, even by many of the unreflecting portion of our southern people. So prevalent is this idea in the northern

States and particularly in Europe, that it retards, in no small degree, emigration to the South, prevents investments in southern property and paralyzes the spirit of internal improvement. It keeps land in the South at less than half its value. To prove how erroneous such an idea is, nothing more is necessary than to study the Scriptures and to interrogate Nature by appealing to historical and well established facts. This appeal will answer a double purpose. It will not only prove the perfect security and strength of the South, but it will produce the conviction in all reflecting minds that the Bible is an inspired book. Even many believers look upon the prophecies, and that portion of Scripture relating to Canaan, as vague and indefinite, not because they are so, but because they find a difficulty in reconciling them, viewed through their theory of abstract equality and perfectability, with God's justice and mercy. How gratifying it must be to them, if on comparing these passages in Scripture with the responses of nature, they not only perceive that the Bible is most true in the minutest particular, but that God is good, just and merciful. The Bible declares that Canaan shall be servant of servants, and his name, as recorded in that Book, signifies that he shall act submissively—not rebelliously—but submissively, as becomes a safe, trustworthy and faithful domestic. Now, we will see whether these declarations of the Bible are in conformity with facts and experience or not. The slaves in Virginia so far back as the year 1756, amounted to 120,156, and the white people to 173,316. Gov. Dinwiddie, who was an Englishman and unacquainted with the nature of these people, was at that early period apprehensive of a rebellion among them. (See page 154, vol. 2, Washington's Writings.) Nineteen years afterwards when they had become more numerous, Lord Dunmore, the Governor of Virginia, high in power and place, with the king's soldiers and ships of war at his command and the Tories in his interest, issued a proclamation declaring freedom to the slaves of Virginia and calling on them to join his majesty's troops. (See Washington's letter to Richard Henry Lee, 26th December, 1775, vol 3, page 216.) Did they join Lord Dunmore against their masters? No, my dear sir, they could not do it. God had decreed that Canaan should act submissively, or in a proper manner towards his master, and had expressed the decree in the name he had given him. The instinct I have alluded to, planted in the nature of Canaan, is the representative of that decree. Canaan though promised liberty, equality, land and money by Lord Dunmore, would not accept the proffered boon, because he could not accept it without violating the strongest instinct of his nature and running counter to the decrees of the Almighty. Hence no whig, not

even Washington or Jefferson, was truer to liberty than was Canaan to his master during the trying scenes of the revolutionary war. Whether his master was whig or tory Canaan adhered to him, through good or evil, proved faithful and acted submissively. Each day, and every hour of the day, for seven long years, while the greatest power on earth was hurling a tempest of war upon Canaan's masters, afforded the strongest human testimony in proof of the truth of the Revelation: Because during all that time Canaan continued to act submissively as becomes a servant of servants, under circumstances in which no other race of people would; thus proving that those passages in Scripture which have doomed him to slavery are not fabulous, but every word the very truth.

Here on the threshold of a mass of evidence, proving the truth of the Bible and the security of the South, I must close this letter and refer you to my next.

LETTER SIXTH.

Induction the second—Canaan has an instinct attaching him to his master, proved by the strength and security of the slave-holding States in the Revolutionary war.

DEAR SIR—To prove the induction that Canaan, unlike any other slave, so far from requiring chains to bind him or an armed soldiery to awe him, has an instinct in his nature making him love and fear his master as a child does his parent—that this instinct protects the slave-holders against servile violence—that servitude is his natural condition, and consequently the best and happiest for him—and that the Bible which revealed this important truth soon after the flood, is an inspired Book, I am now about to adduce some historical truths to which my attention has been called by accidentally meeting with certain tracts and documents while in Europe some short time ago. These bore on their face ample evidence that they were not intended for the public eye, but for the exclusive use of that oligarchy which has long been occupied in conquering some countries, crippling others and moulding the world to its purposes of interest and ambition. Knowledge, like gold, is brought from all quarters of the world and laid at the feet of a junto in London. Those who digest and classify it for use seldom draw conclusions of their own, but so arrange the information received from foreign countries, that the facts adduced suggest the policy that England should pursue to promote the interest and aggrandizement of her aristocracy and to keep her people under the yoke. A part of that policy is to hoodwink the many and enlighten the few. The press is free, but the most important items of knowledge directing the ac-

tion of the ruling classes, do not go through the press. No person can look into the tracts and documents, above referred to, without being convinced that Great Britain has taken immense pains to ascertain whether a servile war could be excited in our slave-holding States or not, and has come to the conclusion, that under no circumstances can such a war ever take place; that there is something in the nature of the slave peasantry in the United States precluding the possibility of any occurrence of the kind on a large or extended scale. The facts adduced, proved that nothing more than temporary neighborhood disturbances have ever occurred among this kind of peasantry under the most trying and tempting circumstances, in the most exciting and alarming times—that the danger of a servile war is not the weak point in the American institutions—that Washington left no cautions against such an occurrence—but that the weak or assailable point is the American Union—that to fortify this tender and important ligament, on which the internal peace of the several states depends and which gives strength and power to the whole, was the main object of Washington's Farewell Address. That the instruments which can be wielded with the greatest effect against the Union are the prejudices of the North in regard to Southern slavery, the disposition of many of the Northern people to meddle with that institution, and the inflammability of the South on that subject. That facts declare the possibility of provoking disunion and civil war between the North and the South—that civil war would subserve British interests better than servile; as the latter would only destroy the competition of American agriculture with British India; whereas, the former would not only accomplish that object, but would crush the rising competition of American manufactures and annihilate the growing commerce of the United States—leaving Great Britain to push her schemes of aggrandizement in agriculture, manufactures and commerce, without a rival in the world. The facts brought forward to prove the impossibility of any cause or combination of causes being sufficiently potent to excite servile war in the Southern States are directly to my purpose, and I shall avail myself of them—because they also prove that Canaan has a peculiar instinct attaching him to his master given to him for his master's protection.

Absorbed, my dear sir, in the sacred duties of a Christian minister, you may have omitted to pay much attention to the policy of the ruling classes in England, and may not be apprised of the truth that their invariable policy has, for centuries, been to excite feud and civil war in every country which they deem it their interest to conquer or cripple; as is proved by the history of all their great conquests from that of Ireland to their

latest acquisitions in India, where according to their most authentic historians, they caused forty millions of unoffending people to butcher one another. Inattention to such matters may certainly be right and proper in the majority of the clergy as they generally have enough to do to attend, like good shepherds, to their respective flocks and guard against evils from within. But it is also necessary to guard against evils from without, affecting not only one but many flocks; and for this purpose the Creator has kindly bestowed on a few of the heralds of the cross those gifts of mind qualifying them to exercise a supervisory care over extensive Christian communities. A little attention to foreign affairs cannot fail to convince the latter class of divines, that Great Britain has sent among us that evil genius of the Anglo Saxon race, *fanaticism*, from which our forefathers fled; and that this bane of true liberty and religion, thus introduced among us, threatens much evil to the American churches, as well as to our republican institutions. Her motives for throwing such a firebrand among our people and in our churches, I hold to be a legitimate subject for investigation by the higher clergy. The facts I fell upon, throw much light upon those motives, and explain the reason why the ruling classes in England are now pressing, with so much persevering energy, against the assailable point in our political fabric, professing all the while to have the religious and political interests of that people at heart, whose Union they are trying to rend asunder. I see clearly how their object can be defeated. It can be told in a few words. Let the South summon to its aid all its Christian forbearance towards that portion of our northern brethren, whose minds, Great Britain, for interested purposes, has filled with a strong delusion; but awake, be watchful, and well informed in regard to our old enemy again in the field against us, not openly as heretofore, but lying hid as a snake in the grass. The important truth should be known to every American, that our republican institutions, our rich agriculture, our wide spread commerce and our growing manufactures, are viewed with greater jealousy by the ruling classes in England at the present day, than in former times, when they hurled the vast power of the British empire against us, set upon us the merciless savage, transported to our shores the hired Hessians, and endeavored to afflict us with a servile war. Many of our northern brethren have hastily run into the trap which has been set for us. But if the South keeps out of it, our Union will yet out-live that bloated power which has so long crushed in the dust the noble Anglo-Saxon race, and is at this day, afflicting millions of industrious people with evils little short of actual starvation.

Were the whole South fully apprised of its resources, its strength and security, both in war and in peace, and the great advantages which God has given it in a laboring peasantry, whom no temptations nor artifices can swerve from their allegiance, owing to an instinct in their nature, attaching them indissolubly to their masters, by a happy combination of love and fear, there will be but little danger that the emissaries sent by Great Britain into our northern States, to stir up hostility against southern slavery, can provoke the south to get entangled in angry and unprofitable collisions with the north. With such a peasantry to labor for them, it is not unknown to some of England's statesmen, that the southern freemen, if needs be, could resolve themselves into a vast army, whom a little training (owing to their skill in horsemanship and the use of fire arms from childhood) would soon be made equal to regulars, constituting a force which could defy British power in all quarters of the world. Her far seeing statesmen are even alarmed for the safety of Ireland, lest America might some day, when she grows strong on the ocean, undertake to give to that oppressed land the blessings of independence; and I may add, proclaim liberty to the one hundred and fifty millions of the race of Shem, groaning under British despotism in India. The British ministry, during the revolutionary war, fell into the error of supposing that the southern States, with a total population of less than a million and a half, scattered over an extensive territory, more than a third of the whole in slavery, and a large portion of the free white inhabitants, consisting of new comers, lately from Europe, would prove an easy conquest to the British arms, assisted by the immense hordes of Indians on the frontiers. It was also thought, that under such circumstances, nothing would be easier than to incite the slaves to rebellion. The ruling classes of Great Britain, in the late war, also fell into the same mistake of underestimating the strength of the south and of making calculations on a supposed excitability of the slave population. In both wars, the fidelity of the slaves to their masters proved too strong for British temptations and intrigues. The south, however, was found by experience, to possess greater strength and power of endurance in war, than any other portion of the Union. It not only defended itself, says the documents above referred to, for years together, from 1775 to late in 1781, unaided by any help from the north or from France, against the British, Hessians, Indians and Tories, but its warriors went up in multitudes to grapple with the British in the northern States. Experience so dearly purchased has not been lost on Great Britain. Her wise men have gone to work to pry into our southern institutions. They have, by an attentive, careful, and

I may say, impartial examination of facts, endeavored to ascertain the causes why the British arms, so victorious all over the rest of the world, suffered such signal defeat and disgrace in the slave-holding States of America? Why, a few undisciplined slave-holders under Marion, Sumpter, Lea, Pickens, Colonel Washington and others, in the revolutionary war, with little or no aid from the northern States or from France, whipped the Indians, hung the tories, reconquered South Carolina, and drove the British regulars into their fortifications at Charleston, prior to the defeat of Lord Cornwallis by Washington and the French. Why half the conquerors at Trenton and Princeton, who turned the tide of war in favor of America and stopped the sale of illumination candles in England, should have come from Virginia, the largest slave-holding State in the Union, having two future Presidents among them, Monroe and Washington, the former of whom was wounded? Why, the British army at the battle of Brooklyn had to march over the dead bodies of nearly a whole regiment of the sons of the most distinguished slave-holders in Maryland before it could get into the city of New York? Why, the Virginia slave-holders at Brandywine stood and fell while others fled? Why, slave-holding Maryland furnished a larger number, than any other State, of those naval heroes, who so often caused the British flag to be hauled down on the ocean? Why, slave-holding Kentucky poured out her blood like water on the Canada frontier in the last war? Why, the conquerors of Napoleon himself were defeated and cut to pieces by an inferior number of undisciplined Tennessee, Mississippi and Louisiana slave-holders, in the very district of country containing the largest number of slaves in proportion to its population? But above all, why in nearly every battle fought in the non-slave-holding States or in Canada during both wars, the ground was always left red with the blood of southern slave-holders freely poured out in defence of their northern brethren? The British Statesmen, my dear sir, have gone deeply into the investigation of these and similar questions, so interesting to the South, as they cannot be answered without understanding Southern institutions, the resources, power and security of the South. When in England, perceiving that the great mass of intelligent English were utterly ignorant of our republican institutions, and ascertaining that the theory of the American republic and the evidences of the success of the experiment of self government were excluded from English schools and colleges and nothing studied but the geography and natural history of our continent, you may judge of my surprise on finding that our complex system of government, state and federal, was not only thoroughly understood by a

select few of the British statesmen, but that they actually knew more in regard to our party divisions, our sectional jealousies, our distinguished men, living and dead, our southern institutions, the *nature* and *character* of the people called slaves, and the effect of slavery in giving power, energy, wealth and endurance to our whole confederacy, than the most intelligent Americans I had ever met with. I never knew until I got to London how wonderfully the cause of religion has been promoted by that patriarchical system of government called slavery. I was ignorant of the facts bearing upon this important subject. A junto in London have been at great pains to collect the facts by sending deputies and agents to the United States to gather statistical information from our churches. They no doubt intended to use it against us, but being the reverse of what they expected, the facts are suffered to sleep in oblivion. I got hold of them and tried my best to get them published in London, but without success. I propose in some future letters to lay them before you. While the British people, and even a large portion of our northern brethren, have been induced by visionary men to believe that the Southern States reposed, as it were, on a magazine of gun-powder and were under God's anathema, the practical statesmen of Great Britain have found out by a careful examination of facts, that the slave-holding States, so far from being under any anathema, except that of the British rulers, contain more Christian communicants in proportion to their population than any other country in protestant Christendom, not excepting England; and so far from reposing on a magazine of gun-powder, they have proved themselves to be stronger and more secure in war than any other portion of the Union. But what seemed mostly to grieve the despots of England was the discovery that negro slavery is "*the accursed thing*" which enabled the American colonists, without money or credit, to prosecute successfully a seven year's war against the greatest power on earth, and that so far from the Southern people having their hands full at home in keeping their slaves in subjection, they actually furnished a larger number of soldiers, in proportion to their population, than any other people in the Union. In proof of these positions, documents were referred to, proving that the rice, maize, flour, beef, cattle and pork of Virginia, the Carolinas and Georgia, not only supplied, in a considerable degree, the American army in the Northern States with provisions, but supplied the French armies and the French fleets in the West Indies. The rice, tobacco and indigo of the same States, the products of slave labor, exported to Europe, constituted a *basis of commerce*, enabling the American to obtain those supplies indispensable for their armies and to

wage war against Great Britain, for so many years, without money or credit. The products of slave labor answering even a better purpose than money or credit; as this very labor created, in the country, the essential articles to sustain large armies, in the field and was better than money or credit as it could not be exhausted.

You will find the facts above referred to, mentioned in Botta's History (vol. 2, p. 174, 9th New Haven edit.) But that is not the work the British authorities quote. They refer to Parliamentary papers and British archives, inaccessible to the American public, and which go into more details than any of our histories. At page 188, vol. 2, of the same work, mention is made by Botta, that the forces under Sir George Collier, who invaded Virginia in 1780, captured several thousand barrels of salted provisions *intended for Washington's army*; they also seized upon 30,000 hogsheads of tobacco ready to be shipped to foreign ports in exchange for the necessary army supplies to support the war. In Marshall's life of Washington (vol. 1, p. 443, 2d Philadelphia edition,) mention is made of the 2500 British regulars, under General Phillips, who invaded Virginia and captured immense quantities of *tobacco and stores* at Petersburg, Manshester, Chesterfield and other places. The traitor Arnold, at the head of 2000 regulars, invaded Virginia and destroyed large quantities of *stores*. Another army 3000 strong, under General Leslie, seized upon Portsmouth. Jefferson, in a letter to Patrick Henry, dated 27th March 1779, says, "If Virginia cannot furnish these troops with bread, which of the thirteen has *now* become the grain growing colony?" "What has become of the surplus bread which used to feed the West Indies and the eastern States?" The above belong to the class of facts to which the British referred, to prove that slave labor in America is what money is in England, *the sinews of war*. The facts proving that slave labor in war can be depended on, while that of free labor cannot be, were next brought into view.—They prove that the first sounding of the bugle of an invading army broke up agricultural pursuits in the invaded districts among free laborers, but in the south, owing to some *unaccountable peculiarity* in the nature of the slave population, they continued patiently to labor in the fields, often in the hearing of the British artillery; that although they were promised liberty, land, money and equality, if they would join the British standard, so far from doing so, wherever they saw the red coats approaching, they would run and hide themselves, and as soon as the invading army had got fairly out of sight, they would return to their daily labor as if nothing had happened—that in vain the southern plantations were ravaged

and the crops and stores destroyed, as the patient labor of the negroes, slow yet sure, would have another crop in the ground and repair the damages that had been done.

The key to the causes of the preceding phenomena, so inexplicable to the British, *is the instinct* in Canaan's nature mentioned at the opening of this letter. As we move onward in the induction, that instinct will become more apparent. But I must here stop in the midst of the facts proving its existence.

Respectfully, &c. &c.

LETTER SEVENTH.

Induction the Second in continuation.

DEAR SIR.—I broke off my last letter in the midst of certain facts, collected by the enemies of America, proving the strength, resources and security of the South. They were apparently collected for the purpose of warning the English statesmen against falling a third time into the vulgar error of viewing the Southern States as the weakest member of the American confederacy, and to prevent them from again making calculations upon a supposed excitability of the slave population. But the inference was plainly suggested that the Union and not slavery is the weak point in our political fabric, that it could be best assailed by bringing the north and the south in collision by putting on foot and persevering in a system of agitation on the subject of slavery. The policy indicated for Great Britain to pursue was condensed in the word "*agitate!*" Most truly has she acted on that policy ever since the beginning of the year 1833. Her materials for agitation being every thing which can kindle a fanatical spirit at the North and that can provoke the South into rash action. Deeper reading of the Scriptures by our people would deprive Great Britain of the materials for producing *agitation*; while a calm survey of facts will convince all reflecting persons that the South has nothing very seriously to fear from the direct action of northern fanaticism, but that the whole country, North as well as South, has much to dread, lest the intrigues of a designing and interested class in England should bring about *disunion* and *disunion civil war*.

The facts collected for the purpose of warning the British statesmen, "from again catching a Tartar in the shape of the South," are exactly to my purpose, as they prove that Canaan has an instinct attaching him to his master by a stronger principle than love of liberty, power or equality—that it was proof against the allurements of British artifice in both wars we have had with England—and that it is the best protection the master can have against servile violence—a better protection than

the Swiss guards surrounding the thrones of European monarchs. Faithful as may be the Swiss to the monarchs who hire them to protect them against their subjects, the slaves of America are yet more faithful to those masters who treat them with humanity and make them behave themselves. God has given them an instinct to protect such masters from harm. He expressed it in their name by calling them "*the self-submissive knee-benders who act submissively.*" He decreed that they shall be servant of servants, and while we refrain from committing the sin of trying to make them any thing else than what God ordered them to be, we have nothing to fear from them—provided we are humane and kind, and at the same time make them know that we are the masters and that they are the servant of servants. But the moment we violate God's command, and try to make gentlemen out of those whom the Almighty in his wisdom has said "*shall be servant of servants,*" we render ourselves insecure and not before. "The history of both wars," continues the British authorities above referred to, "proves that whenever the slaveholders fled before our armies (the British) that their slaves fled with them. When their masters remained, their slaves remained. When the slave owners were in the rebel army and their families happened to be in any district of country under our authority, the slaves continued to serve the families of their respective masters, as if they had been at home and the country in peace." The evidence goes on to state, that the slaves were often pressed into the service of the British, and that those who would not promise to renounce slavery for liberty were made labor on the fortifications. They obeyed through necessity and not choice, because whenever the British left or were driven out of any district the slaves seldom or ever went with them, except compelled by force. Even those who promised to go and received presents as an inducement, would generally abscond the first opportunity they got. Instances were cited of their leaving Nova Scotia and returning to their masters. To prove the existence of some unaccountable peculiarity in the Ethiopian character facts were quoted, proving that whole neighborhoods and districts abounding with slaves were often left during the revolutionary and late war, with scarcely an able-bodied white man among them. Yet they continued to hoe corn and to serve the families of their respective owners, as faithful domestics, when their masters were hundreds of miles from home contending against the Indians on the frontiers, the British fleet on the coast or struggling against his majesty's veterans in the midst of slave-holding states. We learn from the documents above mentioned, that under such circumstances, the slaves, so far

from deserting their masters or proving treacherous to them, that no watch dog was ever more true in giving information of the approach of an enemy, whether British, Tories or Indians than were they. Specifications of time and place are unnecessary as the general rule just mentioned can be proved by a number of living witnesses, who resided in the invaded districts during the revolutionary and late war. I will, however, refer to one incident. In Sept. 1814, the British landed near Baltimore about 9000 men, mostly Wellington's Invincibles. They were commanded by Gen. Ross, who was pleased to fix upon the metropolis of Maryland for his winter quarters, and boasted that he would go where he chose in that slave-holding state, "*if it rained militia.*" Yet he soon fell by the shot of a Maryland militiaman, and his Wellington Invincibles rapidly retreated to their ships with a brigade of Virginians at their heels. (See Niles Register, vol. 7, pages 23, 25, 26, 30.) Being in that brigade at the time I know, that in forming it, that two large slave-holding counties were completely drained of all their able-bodied white men, except a large settlement of abolition quakers in the western extremity of one of them, who refused to take any part in the war. Although preceding drafts had been made upon these counties, yet when the British fleet appeared before Baltimore they *rained* militia and volunteers upon that city. Many over, as well as under the age liable to military duty, nevertheless turned out. Myself among the latter. In thus leaving two whole counties destitute of any physical force, except slaves and abolitionists, with a British fleet lying in the waters forming the eastern boundary of one of them, the fear was entertained by very few indeed, that the ten thousand slaves, left between the British on the one side and the abolitionists on the other, would rebel or desert to the enemy; but it was mostly feared lest the enemy might seize on the bones of Washington, reposing in this district. There was no physical obstruction to prevent the slaves from robbing and murdering the women and children and deserting to the British. Yet there was a *moral* obstruction much more effectual—the *instinct* in Canaan's nature attaching him to his master. Mrs. Madison took refuge in this very district at the time all the white men, able to bear arms, were leaving it to go to the defence of Baltimore. She was strongly impressed with the belief that the enemy was anxious to make a prisoner of her and was greatly terrified. She sought not the abolition settlement for protection, but chose rather to trust to the faithfulness of the slaves. The slaves were accordingly set to watch the roads and to give timely warning to the President's lady if they saw the enemy approaching.

On returning from the expedition to Baltimore, it was found

that no disturbance had taken place among the slaves, while their masters, *en masse*, were absent in another State. I did however, learn, that on one farm, the slaves had become a little unruly, but a lame man in the neighborhood, being sent for, went over unarmed, except with a whip, and flogged the whole of them. Several British ships of war were lying in the Potomac, not ten miles from the farm, while the flogging was going on. The world does not afford any people, except those of the race of Canaan, who would have submitted, under such circumstances, to chastisement. Nothing but the peculiar instinct, attaching Canaan to home, to his master and his master's family, could have induced a number of adult men of that race, to submit to the indignity of corporeal punishment, when a walk of ten miles would have brought them among a people anxious to receive them, and promising them liberty, land and equality. They were not ignorant of those promises. Nor was it ignorance which prevented them from accepting the offers the British made them. But they could not act contrary to their destiny. God had willed that the race of Canaan should be servant of servants and that they should act submissively. The few slaves of the South, whom Great Britain tempted to act otherwise, were followed by the malediction of Heaven wherever they went. The most of those who joined Lord Dunmore, in the revolutionary war, perished by storms and pestilence in sight of the shores they had left; and those who survived, were pursued by unhappiness and discontent, whether in the West Indies, Nova Scotia, London or Sierra Leone. This, I can prove to you hereafter, by the testimony of British abolitionists themselves, *under oath*. How far it will support the doctrine of a superintending Providence, I shall leave for you to determine. But if any reliance can be placed on abolitionists, under oath, it will appear that remorse does not more certainly haunt the murderer's bosom for violating that divine injunction, "Thou shalt not kill," than do unhappiness and discontent pursue Canaan, whenever he absconds from his master's service for any other cause except cruelty, and disobeys that portion of the revealed will of God, which says he "*shall be servant of servants*." I know that the unhappiness, sulkiness and discontent of free negroes and runaways are charged upon slavery. But it is not until *after* they cease to serve, that they become unhappy, sulky and discontented. Their unhappiness is as clearly the consequence of their violating that command, which says they *shall serve*, as remorse of conscience is the consequence of violating that command forbidding murder. In slavery the race of Canaan in general, is the happiest race of men in existence. But out of slavery, out of that condition assigned them in the Bible,

there is not a people on earth so unhappy, discontented and worthless. I am not defending slavery—I never saw slavery, properly so called, until I went to Europe. The patriarchal form of government, to which the race of Canaan in the South is subjected, is improperly called slavery, because the word suggests a wrong idea to European ears. It is precisely the same form of government to which the abolitionists subject their wives and children. Whatever be its definition in the dictionary, it is ordained in the Bible and *God's ordinances need no defence*. But I would call your attention to some facts, proving the truth of the Scripture, which appear to me to have been most strangely overlooked. There is not a free negro in the whole North, who does not afford direct and positive proof of the truth of an important part of the Bible. Whether called servants, freemen or gentlemen, if the free negroes, north or south, are serving the people, they are among us as barbers, shoe blacks, waiters, cooks, &c., they are more or less happy and contented; because such offices are in the line of duties assigned them in the revealed word of God; but if they are not serving, if they are not acting in obedience to that Scripture which says they shall live in servitude, but presume against God's command, to set up for themselves in any business which is not essentially servile, they are almost, without an exception, the most unhappy, discontented wretches in existence—disturbing the peace of society—filling the prisons—taxing the country, and a nuisance to the neighborhoods around them. There is nothing new nor strange in the doctrine, that earthly happiness, imperfect as it is, can only be found by living in obedience to God's ordinances. In disobedience, neither wealth nor wisdom nor worldly power, can confer happiness. There is nothing, therefore, new or strange, that Canaan should be unhappy as soon as he ceases to obey that Scripture, which says, he *shall be* servant of servants. A greater punishment cannot be inflicted upon him, than to give him that liberty, of which God in his wisdom and mercy, has deprived him. This assertion can be proved by facts innumerable. But I am anticipating my subject and digressing from the matter in hand. I return to the evidences collected by the British, proving the strength and security of the south. I will close this letter, by selecting out of this mass of evidence, a few of what Lord Bacon calls shining instances in establishing the truth of axiom or induction. A few months after the proclamation of Lord Dunmore, exciting the slaves to rebellion, the British fleet, under Sir Peter Parker, having on board Sir Henry Clinton, with three thousand land troops, appeared before Charleston. Instead of imprisoning the slaves or sending them off, the slave-holders around Charleston flocked to

that city and brought their slaves with them—both master and slave labored night and day on Sullivan's island, until they built that celebrated Palmetto fort, which beat the British off. Again—the very State which visionary men would lead us to believe was the weakest and most insecure in the Union, because it contained the most slaves, was the one which Congress, in the revolution, selected for the safe keeping of the prisoners of Burgoyne's army, captured at Saratoga. These prisoners, upwards of four thousand in number, were first sent to Boston, but provisions being scarce there, and Washington entertaining fears that they would rebel or desert, Congress ordered the whole of them to be sent to Virginia for safe keeping. October 21st, 1778, Washington ordered this resolve of Congress to be put in execution. The prisoners were accordingly sent to Charlottesville, Virginia, and safely kept there until they were exchanged near the close of the war. (See Washington's writings, vol. 5, page 287—vol. 6, pages 94, 96, 176.) Washington, in a letter to the President of Congress, 17th May, 1779, was apprehensive lest a rescue would be attempted, and thought it prudent to have the prisoners removed. Jefferson opposed the removal. (See his letter to Patrick Henry, vol. 1, page 165, Jefferson's Correspondence.) Again, in a letter dated the 8th of November, 1780, after the British began to pour army upon army into Virginia, Washington wrote to Jefferson, then Governor of that State, to whom the prisoners had been delivered for safe keeping, advising him to remove them to a greater distance, on the score of prudence. Jefferson thinking it unnecessary, the prisoners continued to remain in the heart of Virginia, although that State was invaded by numerous armies—Congress had no forces there, and a large proportion of the military troops of the State was serving in the continental army in the north. But another shining instance of the strength and security of the slave-holding States in war, may be found in Botta's History. (Vol. 2, page 42, ninth New Haven edition.) A number of royalists of wealth and distinction in Philadelphia, mostly Quakers, refusing to give any security in writing or verbal attestation of submission to American authority, Washington sent them “*to Virginia as a place of security.*” Nealy half the population of Virginia consisted of negro slaves. But unlike any other peasantry, they cannot be made tools of in any enterprise not approved by the people whom they serve. They have an instinct in their nature, making their master's enemies their enemies and their master's friends their friends. Hence they had no sympathy or feeling in common with abolitionaries, or British and Hessian prisoners. They knew them to be their masfer's enemies—that was enough to make

them their enemies also. It was this instinct in Canaan's nature, which enabled the south to send so many more warriors into the field, than the north. The northern men may be equally brave and patriotic, but while they are battling for their country, their families may be suffering—their hired servants may desert them or prove treacherous. Whereas the slave-holders, on leaving home to fight for their country, know, that if their domestic affairs do not go on as well in their absence as if they were at home, that their families will not suffer, that their slaves will continue to serve them, and be the first to give the alarm in the event of the approach of an enemy and help them to get out of his reach. More anon. Respectfully, &c.

LETTER EIGHTH.

Induction the Second—Continued.

DEAR SIR—In the facts proving the INDUCTION that Canaan has an instinct attaching him to his master, the latter may clearly see the protecting hand of Providence shielding him from servile violence, and enabling him to sleep in security amidst his slaves and smile at the machinations of Great Britain, and the political schools she has founded in the Northern States, to disturb his peace and to make his fire-side insecure. He may learn a useful moral lesson therefrom, as he will perceive that the security, which he might otherwise vainly think is derived from his own prowess and chivalry, is due to God alone. The Christian world may also see in the *Induction*, an important link in the chain of evidence, proving the truth of the Bible. That book told four thousand years ago, the very thing which has cost Great Britain two wars and an abundance of research to find out. It told that Canaan should be servant of servants, and gave him a name signifying that he should *act submissively*. The ruling classes of Great Britain—not the people generally, but only a few of her wisest statesmen—have at length ascertained, that British power and influence, under the most favorable conjunction of circumstances, cannot make him act otherwise. By a comparison of facts on an extended scale, the important truth has come to light, that the masters, in our Southern States, for an hundred years or more in succession, have lived more securely among their slave peasantry, than the masters in Great Britain among the nominal freemen who work for wages. On the other hand, the slaves themselves are subjected to fewer evils and live in greater security, than the laboring classes in Great Britain. Physicians, who have studied medicine in Europe, will no doubt confirm the fact, that Sunday morning is the time when the European hospitals are most crowded with

broken heads—the poor laborers, late on Saturday night, returning home, having been knocked down by the half starving wretches out of employment and robbed of their wages. The barbarous practice of boxing obtains to so great an extent among the laboring classes in England, as to have its regular professors and exhibitions. So far from living in peace, the laborers seem to wage perpetual war with one another. The wounds, bruises, fractures and dislocations, the consequence of this perpetual hostility among them, are much more numerous, after making every allowance for population, than similar occurrences in the United States. Injuries received from mere accident, do not seem to be so common there as here, as they have better roads, bridges, and more perfect machinery, than we; yet injuries from external violence, are evidently much more frequent—but the treatment of such affections, whether arising from accident or the more common cause of man contending with man in hostile strife, constitutes only a small portion of the practice of the English surgeons. The science of medicine, strictly speaking, treats only the *natural* infirmities of the human race and hands over to surgery the *artificial*. In the United States, particularly among slaves, there are very few artificial or surgical maladies, and those few are mostly the effects of accidental causes. Whereas, in Great Britain the laboring classes are afflicted with a frightful train of artificial or surgical diseases, which are not the effect of accident or external violence of any kind, and are nearly unknown among our slave population. In the United States, a professed surgeon, or one who follows nothing else than treating artificial diseases, could not live by his profession. We have a few in some of our large cities, but such an individual as a country or village surgeon, is scarcely known in any part of our country. In England, however, the country and village surgeons are more numerous than the physicians. Our happy form of government gives a surgeon nothing to do; it creates no artificial diseases. Few of us, my dear sir, know what a good government we have got. More than half a million of the laboring classes in Great Britain, are shut up in work-houses—not for any crime, but because they are out of employment and out of money, and are sent to the work houses to keep them from starving. Excluded from the light of the sun, and crowded together in cold, damp apartments, and fed on an impoverished diet, scrofulous, cutaneous and many other artificial diseases, are inevitably produced. Every one of these houses gives employment to at least one surgeon. Again the millions of laborers who are in employment, are compelled to strain every nerve at excessive toil, for fear of losing their places. They have to sleep in cold apartments.

Their wages will not justify the purchase of enough of fuel to keep them warm. Several families rent the same house or room in common. They are not able to pay the rent except by making the payment a kind of joint-stock matter, and are then probably only able to rent a cellar or a garret, which filled with human beings to overflowing, the air becomes impure. Their wages are insufficient to purchase as much wholesome food as nature craves. Under the combined action of such causes, a scorbutic, scrofulous or herpetic habit of body is engendered; the muscular fibre loses its tone, the humors of the body become corrupted, and a most appalling catalogue of surgical or artificial diseases is added to their other afflictions. Thus their miserable government creates the necessity for so many surgeons. In the United States, not one in a thousand dies of aneurism; but in Europe, aneurisms sweep off large numbers of those persons, whom an impoverished diet and impure air have so much enfeebled, as to destroy the natural tonicity of the coats of the blood vessels. Richerand mentions in his work on surgery, a class of people who nearly all die of aneurisms. The debility induced in the muscular fibre, makes hernias much more common in Great Britain than in any part whatever of the United States. The vitiated state of the fluids, combined with the causes just mentioned, fills almost every house with surgical or artificial complaints of one kind or another. Carbunkles, rickets, caries of the bones, diseases of the spine, fistulas, cancers, tumors, ulcerations, polypi, fungi, &c., are only a few of them. These complaints are sometimes produced by other causes, but they are nearly always radicated in a vitiated habit of body, produced by the combined action of excessive muscular exertion, sadness of mind, an impoverished diet, and sleeping in rooms, crowded, dirty, damp and cold. The Southern States afford no field either for the study or practice of surgery. Canaan, as has been proved, never can be made to hurt himself at work. Contortions of the limbs, local palsies, enlarged joints, and all that numerous class of artificial diseases, which grow up under the combined action of excessive bodily labor and an impoverished diet, have happily no existence in the Southern States of America. When American physicians want to become practically acquainted with surgery, in all its details, they are compelled to leave their own happy country and go to Europe. Medicine they can learn as well or better in the United States; but surgical or artificial diseases can only be seen in those countries whose oppressive governments produce them.

So much for the evils afflicting the English laborers themselves, but when we come to view the relation in which they stand to the higher classes—to their masters or employers—we will find that relation the direct and indirect cause of the

most serious evils. Witness the ship-loads of convicts daily leaving the British shores for Van Dieman's land. Witness the vast numbers brought to the gallows. Surely the English masters suffer evils of great magnitude at the hands of the nominal freemen who labor for them, or they must be the most inhuman monsters in existence to transport and hang so many of them. They are protected by a most efficient police, and the police itself supported by numerous barracks of armed soldiers paid by the government. Night and day the patrol, at intervals not exceeding thirty minutes, passes by every door in London, and at intervals not exceeding an hour passes every house in the country around London. Yet the number of violent deaths, deeds of violence, house breakings and robberies in and around that city, after making every allowance for population, greatly exceeds occurrences of the kind in any part whatever of the slave-holding states of America. Notwithstanding the efficient guard there, it would be as unsafe for an English master to walk, alone and unarmed, certain streets and allies in London, or by-paths in the country, at an unseasonable hour of the night, as for an American to tread the wilds of Florida. An Indian under the stimulus of revenge is not more dangerous than a white man made desperate by hunger. The artificial and unnatural system of government in Great Britain and her dominions keeps hundreds of thousands of the laboring classes perpetually in a state of desperation from pure hunger—whereas the government decreed for Canaan has no such evils associated with it. It is not a government however which would suit the English. It was never decreed that they should be under such a government. But if the Norman masters of England seriously wish to know what kind of a government is most suitable for the Anglo-Saxon race, what kind of a government confers on the greatest number of that race the greatest happiness, they have but to turn their eyes upon New England, New York, Pennsylvania, or any of our States. When they crown their own people of England, Ireland, Wales and Scotland with the diadem of republican liberty, like the people of the same race in America are crowned, and when the Bible, containing the decree that Canaan shall be servant of servants, shall be proved to be a fable, it will be time enough to consider the expediency of elevating the Ethiopian to that high station to which so many nations of the earth have aspired, so few reached and none but one holds. Until then, it should be considered improper in any American to look upon the question of such expediency as open to discussion. God promised Japheth after Japheth should become enlarged a faithful and submissive servant in the person of Canaan. The question is has God fulfilled his promise? Assuredly he has. Ever since Canaan left his fastnesses in Africa and in fulfilment of prophecy became Japheth's servant in America, great multitudes of man-

kind have been engaged in trying to falsify God's word. Some of them have used every means in their power to incite Canaan to rebel, while others have left no stone unturned in trying to put him on an equality with his master. Great Britain calling to her aid the world's convention, and with all the abolition societies moulded to her purposes, refuses to acknowledge that man has property in man; although the Bible clearly made Canaan the property of Japheth and specified the time when he should become his property, that is, his servant; yet Great Britain, full of pride and arrogance, boldly says that Canaan shall not serve Japheth in America. Those Americans, who are alarmed at that formidable power arrayed against them, or are frightened at what the British and Abolitionists say, have only to ask what Jehovah says. Those who implicitly believe in the plain letter and meaning of the revealed word of God, unmistified by abolition commentators, may make themselves perfectly easy on the subject, but unbelievers and half way believers, who, like the abolitionists, believe only such portions of the Scriptures as accord with their limited ideas of God's providence, should study the subject a little further. Let them ask themselves, how it happens, that guards and an armed soldiery, constantly on duty, cannot prevent violence and bloodshed from growing out of the relation of the governed and governing classes in Europe, while in America, where there are neither guards nor an armed soldiery to keep Canaan in subjection, he quietly obeys his master and has resisted all the premiums, bribes and incitements of England and her allies encouraging disobedience to him whom Heaven has willed that he shall serve. Japheth oppressed by Japheth ever and anon draws the dagger. Witness the outbreaks constantly occurring in Europe. Those who lord it over him have no property in him. The God of nature made him free and equal, and hence the laws of his fellow man, made to oppress him, he blots out, whenever he gets a chance, with the blood of his oppressors. Thus our fathers blotted out that declaratory act of the British Parliament asserting the right to tax the colonies in all cases whatsoever, and said to these oppressors, "We hold you as we hold the rest of mankind, enemies in war, in peace, friends." Great Britain retorted by trying to abrogate the relation of master and slave. That relation not being based upon *human* but *Divine* law stood firm amidst the tumults of that mighty revolution which severed the colonies from the mother country. In vain did the British, in the revolutionary war, issue their incendiary proclamations, calling on Canaan to rise in rebellion, and telling him that his master had no property in him; in vain, in the late war, did they send to the Southern States similar incendiary publications; in vain, (as I am informed by Capt. Cook of this city,) did they send them to Natchez, then a little village and settlement cut off from the rest of the U. States by a pathless wilderness filled

with hostile savages; in vain in later times has the U. States mail been infested and burdened with incendiary documents from England, reprinted and circulated by her political schools, called abolition societies, established by British gold and British agents in our Northern States; in vain have the emissaries of those societies perambulated *in cog*, the whole South, pouring poison into Canaan's ear. In vain: Because, when British statesmen, with all the facts before them, come to tell over per *capita*, the deeds of blood and violence which such nefarious measures have brought upon the ruling classes in the Southern States, lo! in the meantime, they are doubly, trebly exceeded by the deeds of blood and violence done upon the persons of British masters and employers by the hands of their nominal freemen who work for wages.

The ruling classes in Great Britain, armed with all the political, civil and military power, and claiming all the property in the country, scourge the laboring classes with so great a degree of want, as to deprive them of all liberty, except the liberty of choosing between three evils—to die by starvation—to lead a miserable life in the work-house, or to exhaust their whole energies at excessive toil for a pittance of wages, insufficient to procure for them the comforts of life. Such an artificial and unnatural system, creates the necessity for a strong government, numerous guards and barracks filled with soldiers. It is difficult for such a misgoverned people to conceive it possible, that the American masters live in security among their slaves, unprotected by guards or soldiers, and that the slaves are not locked up or chained at night. So great is the pride and vanity of England's Norman masters, that but few of them seem to be apprised of the fact, that the government which God instituted for Canaan in America, (no matter by what name it be called,) is a better government for the negro race, than that which they have instituted for the Anglo Saxons. They have named the institution, which the Bible has decreed for Canaan in America, slavery. The British people draw their ideas of slavery not from observing or studying the operation of the Biblical institution which the negro is under in America, but by observing and studying man's institutions, called slavery in Europe. No two things can differ more essentially, than the slavery of the old world differs from what is called slavery in the new. The English see their own citizens, destined for slavery in New Holland, chained together and driven at the point of the bayonet on ship board, and vigilantly guarded night and day, entirely cut off from all social enjoyments, and erroneously suppose that American slavery is something like this or worse. Others suppose that it resembles the penitentiary system, without reflecting, that if it did so, it would be no punishment to send slaves to the penitentiaries, as the Americans sometimes do as a punishment

for crimes. If they were to take the trouble to analyze and examine American slavery, thoroughly, they would find, that so far from being like European slavery, it is nothing more nor less than that domestic or parental government, to which women and children all over the world are subjected. They would find that the relation of master and slave is not maintained in America, like the relation of master and slave in the old world, by the bayonet, but is maintained by an instinct, planted in Canaan's nature, attaching him to his master by as strong a principle as that which attaches child to parent. Hence, notwithstanding the foreign influence which has been so industriously at work, both in war and peace, to incite disturbances among the slave peasantry, the American masters unprotected, except by Canaan's instinct, have, for centuries, lived more securely than the English masters and employers, with all their guards, soldiers, work-houses, tread mills, prison ships and Botany Bay in terrorem.

Before rejecting the Bible as a fable, let the sceptic look at three millions of untutored Africans living in peace, plenty and comfort in America, improving daily in mind and morals, and then let him look at the laboring millions in enlightened Europe, living in turmoil, destitution, and deprived of all the comforts of life, and the conviction must force itself upon his mind, that the government instituted for Canaan in the Bible, is better adapted to promote the peace, comfort, happiness, morals, social and religious improvement of the Ethiopian race, than any government which crowned heads have ever yet instituted for civilized Europeans. The form of government revealed in the Bible for Canaan, makes civilized, peaceful and happy beings out of the whole mass of savages who have been subjected to it: whereas the form of government instituted by the Imperial Parliament for the civilized inhabitants of Great Britain, afflicts a large majority of them with woes unnumbered—starves and over-works them, makes them vicious, riotous and turbulent, and by depriving them of physical comforts, corrupts the humours of the body, and brings upon them a frightful train of artificial diseases, called surgical, altogether unknown among those people in America who are under that form of government which God instituted for them. It cannot be denied, that a wonderful improvement has come over Canaan, since in obedience to Scripture and in fulfilment of prophecy, he became the property of Japheth in America. But we learn from history that the condition, moral and physical, of the laboring millions of Great Britain, has not improved in any particular, since they and their proud island became the property of their present Norman masters. Why should the Norman masters of Great Britain be so inimical to that government which God has ordained for Canaan in America? The answer will appear in the sequel.

Respectfully, &c. &c.

LETTER NINTH.

Induction Second.—The Ethiopian has an instinct attaching him to his master—identifying him as the veritable Canaan.

DEAR SIR:—There is no proviso inserted in the Bible limiting the submission of Canaan, the self-submissive knee-bender, to those times when he is not tampered with by incendiary agents or papers. Nor is any proviso inserted limiting his service to Japheth, enlarged by the discovery of America, to such times and no longer as might suit the pleasure or interest of any European power. But Canaan's servitude in America is unlimited in Revelation and his submission is made unconditional. Come what will he is obliged to be servant of servants and to act submissively. This portion of Scripture has been put to the severest test by every possible ordeal in war and in peace, in times past and in times present, and like gold seven times tried in the fire, has proved itself to be genuine. There is no barrier or wall separating the slave-holding from the non-slave-holding States. Mason and Dixon's line is merely nominal. There is neither guard, wall nor ditch on the line to prevent the slaves from crossing it. The farms in some instances, lie across it. I know of one, that of the late Benj. Tomlinson, near Cumberland, containing a dozen or more slaves. The houses are a few yards south of the line. I have unquestionable evidence, that for thirty years, the slaves on this farm, have been in the habit of working in the fields on both sides of the line, and during all that time have continued to act submissively and have in no instance abandoned their master's service. The same may be said of the slaves belonging to Jesse Tomlinson, James Stoddard, Dr. Smith and a number of others on or near the line. All along the margin of the line, two hundred and fifty miles in extent, the slaves and abolitionists live in juxta-position. The six counties in Maryland adjoining Pennsylvania, in 1790, contained 17,846 slaves. In 1840, they contained 19,293. On inspecting the map of the United States, it will be perceived that a small strip of Virginia territory, from five to twenty miles wide, extends some seventy-five miles north of Mason and Dixon's line, having Pennsylvania on the east and Ohio on the west. This narrow tongue of land in 1790, contained 285 slaves. Half a century afterwards it contained 349 slaves. The same cause, which retains the slaves in their masters' service on the southern border of Mason and Dixon's line, retains them in the narrow strip of land extending into the bosom of the non-slave-holding States. That cause is the same which retains them in their masters' service every where else; it is the instinct, peculiar to the Ethiopian, attaching him to his master; or in other words the decree found in the bible dooming him to servitude and expressing his character in his original Hebrew name, Canaan, meaning self-submissive

knee-bender, one who acts submissively and submits himself to slavery. The Ethiopian, i. e. Canaan, is obliged to act in obedience to that decree, no matter what the circumstances or inducements may be for him to act otherwise, or take the consequences of violating God's revealed word. All experience proves that as soon as the negro ceases to act in the capacity of a servant, he ceases to be happy and contented and falls into a state of vice and wretchedness. The nineteen thousand slaves in the counties of Maryland, lying on Mason and Dixon's line, not only continue to act in obedience to the Scripture in defiance of the abolitionists living opposite to them but in defiance of the abolitionists living among them. That there are numerous abolitionists in this section of Maryland is proved by the great number of slaves, emancipated therein. Cecil county in Maryland, bounded on one side by Delaware and on the other side by Pennsylvania, contained in 1840, more free negroes than slaves, and in all the other counties on the line the number of free colored persons, reported in the census, are very numerous, proving that the abolitionists in that part of Maryland are nearly as numerous as the slave owners. But notwithstanding the large number of emancipated slaves living among them and the anti-slavery masters who set them free, the nineteen thousand slaves, in those counties of Maryland on the Pennsylvania line, continue to obey their masters and to adhere to their service with nearly the same fidelity as an equal number in South Carolina. The counties in Kentucky on the Ohio river, separated by that stream from the non-slave-holding States of Ohio and Indiana, in 1800, contained 8,260 slaves. In 1810, 15,631. In 1840, 29,872. In forty years the slaves, instead of diminishing or disappearing from that part of Kentucky, have become more than three times as numerous. The Ohio river during a great part of the year is easily forded and would offer no obstruction to their egress, if they were not spell bound by a decree of Heaven. They cannot abandon their masters' service provided they be treated as the Bible intended they should be treated. The government, which God decreed for Canaan, when carried out according to the true meaning and intention of Scripture, fosters the instinct attaching the slaves of the Ethiopian race to their masters, and makes it next to an impossibility for any of them, who are sound in mind, to abandon the service of those whom their Creator has ordained they shall serve. This will more fully appear hereafter. The evidence, gathered on the lines separating the slave-holding from the non-slave-holding States, proves that proximity to the free States and facility of egress have little or no effect in preventing the fulfilment of the decree that Canaan shall serve Japheth in America. On the other hand, the evidence afforded by those districts of country, wherein the Ethiopian race greatly outnumbers the one holding it in servitude, proves

that the slaves of that race have, for more than a century, continued to fulfil the Scripture by acting submissively in situations where they had the physical power to act as they pleased. In 1790, Colleton and Beaufort in South Carolina contained 7,965 white inhabitants and 30,798 slaves. In 1840, they contained 11,524 whites and 48,928 slaves. Liberty and Catham in Georgia in 1790, contained 3,759 white persons and 12,226 slaves. In 1840, 8,446 whites and 16,892 slaves. Powhatan, James City, King William, Amelia and Caroline counties in Virginia, contained in 1790, 20,383 white inhabitants and 33,484 slaves; in 1840, 16,706 whites and 29,193 slaves. Ten years of the above mentioned period were years of war with the most formidable power in the world; yet the slaves, though greatly exceeding the white population in numbers and physical strength, quietly continued to labor in the fields while their masters were engaged in fighting the enemy. The Parishes of Point Coupee and St. Charles, in Louisiana, contained in 1810, 2,068 whites and 5,508 slaves; in 1840, 2,961 whites and 9,152 slaves. New Orleans and its precincts, in 1810 contained 24,552 inhabitants, only 8,001 white. During the late war with Great Britain, not only New Orleans but Louisiana contained more slaves than white persons. (See Niles' Register, Vol. 1, page 388.) The aggregate slave population of the river counties of Mississippi also exceeded the white. When the British projected the invasion of Louisiana they no doubt had regard to the fact, disclosed by the preceding census of 1810, that the slaves not only of Louisiana, but the whole south-west as far north as the Indian boundary, out-numbered the white population. The south-western country was, at that time, enclosed on all sides by numerous nations of hostile Indians. Under such circumstances it was invaded by fourteen thousand of Wellington's invincibles under the command of Sir Edward Packingham, Wellington's brother-in-law. Admiral Cochrane, who commanded the British fleet, had previously to the invasion, issued a proclamation of a highly incendiary character, as it promised that his majesty's ships should be in readiness to give free passage to any description of persons, in the Southern States, to the British Colonies, where they would be "established as FREE settlers and meet with all due encouragement." A copy of the proclamation may be seen in Niles' Register, Vol. 6, page 242. It proves that the British government, which demands from its own subjects such high prices for its ill-got territory, was nevertheless willing to use it as a bribe to encourage disaffection and rebellion among the slave population of the South. Another proclamation was sent to the Creole French, assuring them that England had no quarrel with them, but only with the American intruders. (See Niles' Register, Vol. 7, pages 134 and 135.)

The British invaders captured some French and Americans, and offered to release the French prisoners, provided they would carry to the creole inhabitants of Louisiana, the abovementioned proclamation. They nobly refused to be liberated on such terms. (See Niles' Register, vol. 7, page 360.) To the Americans, the British Admiral sent word, that he not only intended eating his Christmas dinner in New Orleans, but intended spending the carnival there. (See Niles' Register, vol 7, page 316.) It will be seen from Gov. Holmes' message in 1814, to the Legislature of the Mississippi Territory, that Mississippi had not only her proportionate number of soldiers in the field, but several troops besides, mostly engaged against the British allies, the Indians.

At length the time came to put the instinct in the nature of the slaves of the Ethiopian race attaching them to their masters and given to them for their masters' protection, to a severe trial, in the section of country where I am now writing, and to make Louisiana and Mississippi bear witness to the truth of Revelaion. The remaining military force of Mississippi under Hinds and Wilkins, hastened to New Orleans, to meet the invaders of Louisiana. Natchez and Adams county, as is proved by the census of 1810, contained upwards of five thousand slaves. I am assured by our much respected and worthy fellow citizen, Capt. J. K. Cook, that there were not an hundred able-bodied white men left in the city and county. The parish of Concordia, opposite Natchez, also contained more slaves than white persons, and most of the latter were absent in the army. Canaan's instinct, attaching him to his master and to his master's family, now became apparent, as he continued to fulfil the Scripture, by acting submissively and rocked the cradles of his infant masters, then in his power, at the very time that his adult masters had gone to meet an immense army of British regulars, in all probability never to return, as nothing short of a miracle seemed likely to save them from utter destruction. Yet something like a miracle interposed for their protection. Instead of meeting certain destruction, Providence reserved for them the high honor of taking a conspicuous part in closing the war in glory, as if for the especial purpose of convincing our northern brethren of the falsehood of what the British are now telling them, that "slavery is sin, and is accursed of God." This inference derives strong support from the fact, that the revolutionary war closed in glory in the heart of the slave-holding south. Not only so, but at the very spot from whence the first proclamation inciting the slaves to violate Heaven's decree, was issued. The very ship of war, the Fowley, to which Dunmore retired for safety after issuing his incendiary

proclamation, lying at anchor in the very same position before Yorktown, was delivered into the hands of the great chieftain the south raised up, as if in vengeance for having protected the British incendiaries. York river, in which the ship of war, the Fowley, lay at anchor, was calm and unruffled when the allied army under Washington and La Fayette, besieged Lord Cornwallis. The British commander, terrified on seeing the sword of France, the sword of the north and the sword of the slave-holders drawn against him, attempted to avail himself of the smooth waters of that river to escape, under cover of the night, from the besiegers. A part of the troops were embarked in a number of boats and conveyed to the opposite shore. But at that critical juncture, the waters of York river were suddenly tossed by a tempest, dispersing Cornwallis's fleet of boats, and thus securing him and his whole army, prisoners of war. (See Marshall's life of Washington, also Botta's History.) Such an unlooked for occurrence, might be considered accidental, if it had been the only instance wherein Providence seemed directly to interfere in behalf of that portion of the race of Japheth in America whom God has decreed that Canaan shall serve. But the history of the United States abounds with instances, displaying the protecting hand of a superintending Providence, upholding the slave-holders in the darkest hours of trial and leading them on to victory, to fame and to glory. The life of Washington, and nearly every other distinguished southern chieftain, is almost a continued series of such instances. To relate all the cases where Heaven smiled upon the councils of southern statesmen or upheld southern warriors in the battle field, would be to write a history of the United States and a biography of our distinguished men. I beg leave, however, to call your attention to a few instances. After the battle of the Cowpens, when the slave-holders under Morgan defeated a superior force of British regulars under Tarleton, took five hundred prisoners and captured the enemy's artillery, horses and wagons, Lord Cornwallis, reinforced by Gen. Leslie, destroyed his heavy baggage, stove in the casks of wine intended for his own use, and commenced an eager pursuit. He reached the Cataba on the night of the 29th January. Morgan and his prisoners had just crossed it. That night the Cataba overflowed its banks and detained Cornwallis three days before he could cross his army over. Notwithstanding this delay, the British by forced marches, came up with the rear of Morgan's little army, just as it was getting safely across the Yadkin. That night the Yadkin overflowed its banks, and enabled Morgan a second time to get ahead of his pursuers. Still indefatigable, Cornwallis sent his cavalry forward, to retard

the march of the Americans until the British infantry could come up. The slave-holders, under Lee, charged the cavalry and cut a whole company to pieces. On the 14th of February Gen. Green joined Morgan and crossed the Dan into Virginia, at the moment the pursuing army appeared in sight. Cornwallis, finding that Morgan had reached a place of safety, gave up the pursuit, which had continued nearly a whole month, and in many respects, is the most remarkable of any recorded in history. (See Botta's History, vol. 2, page 42.) Four days afterwards, the pursued became the pursuers; the Americans recrossed the Dan and almost exterminated an army of royalists under Col. Pyle, while crying "God save the king," having mistaken the patriots for British. The southern army re-enforced by Gen. Pickens, who with a portion of the North Carolina and Virginia militia, had just returned from subduing the Indians in the southwest, whom the British had instigated to murder the defenceless inhabitants on the frontiers, met Cornwallis at Guilford, and after a hard fought and indecisive battle, pursued the British as far as Ramsey's mills, where the belligerent armies separated, the Americans hastening to the relief of South Carolina, while Cornwallis moved upon Virginia, where he and his whole army were captured.

History must be falsified and the Bible proved to be a fable before the Norman masters, under whom England groans, can find a foundation for the doctrine preached by their emissaries, that "slavery is sin," that "it is incompatible with republicanism," "inimical to religion," and that God looks with displeasure on those, who in conformity with Revelation and in fulfilment of prophecy, hold Canaan in servitude in America. All the world knows that the south has furnished a very large proportion of the most pure, wise and lofty minded statesmen that ever advocated the cause of genuine liberty and republicanism in any age or country. The British know, that the great captains, who shed the most glory on the American arms in both wars with England, were from the south, and that seven out of the ten American Presidents, were born slave-holders. They know that the slave-holding south opposed the odious slave trade long before Great Britain was stricken with a fit of humanity. The intelligent portion of the Christian world also knows, that the slave-holders of the south were among the first to send out heralds of the cross to Christianize the benighted heathen in all quarters of the world—and that man for man, including black and white, there are more Christian communicants in the slave-holding States, than in any other portion of Protestant Christendom. At every stage in American history, and in almost every im-

portant event, instead of displaying a sign that slavery is sin, Heaven has set up an index, pointing to the important truth, that the Ethiopian has in his nature a peculiar instinct, attaching him to his master, which is proof against British intrigues, British power and British abolitionism. This peculiar instinct is one of the many marks or evidences identifying the Ethiopian, with unerring accuracy, as the veritable Canaan mentioned in Scripture. If the slaves of the Southern States had been Indians or had belonged to any other race of people than that of Canaan, the slave holders never could have left home to contend against a foreign foe. The South never could have furnished half the heroes who conquered at Trenton and Princeton, or half those who came out of the lines and charged the British regulars at White Plains; nor the whole of that reinforcement which enabled Washington to re-cross the Delaware and take a stand in New Jersey, so long overrun by the enemy; nor could Virginia have sent fifteen hundred of her Militia and a regiment of her State troops, to enable Washington to turn the defeat at Germantown into a victory, by advancing nearer to, instead of receding further from, the enemy; nor could the Virginians under Gen. Clarke, have left home to penetrate the wilderness, as far as the banks of the upper Mississippi, to carry terror and destruction upon the Indians who committed the shocking massacre at Wyoming, in Pennsylvania. But for the instinct attaching the Ethiopian to his master, the south would have been utterly helpless and powerless in war. It is this instinctive attachment of the Ethiopian to his master, which enabled the freemen of Mississippi to leave their wives and children all alone with their slaves and hasten to meet the British on the plains of New Orleans and at the muzzle of the guns of Wellington's invincibles, to win the ever memorable applause of having "excited the admiration of one army, and the astonishment of the other." (See Jackson's General Orders, Niles' Register, vol. 7, page 404.) But for the instinct attaching Canaan to his master, Jackson, Carroll, Coffee and Adair, could not have brought the rifles of Tennessee and Kentucky to bear upon the invaders of Louisiana; nor could the troops of New Orleans, under Beal and Plauche, have left the rich emporium of the southwest, to the care of their slaves, while they went with Jackson, on the 23d of December, with the Tennesseans and Mississippians, to attack the British army, where after being surrounded by walls of veteran soldiers, instead of surrendering, they won the high honor of cutting their way out, taking more prisoners than their whole number. In my next, I propose entering on another Induction.

Respectfully, your ob't. serv't.

